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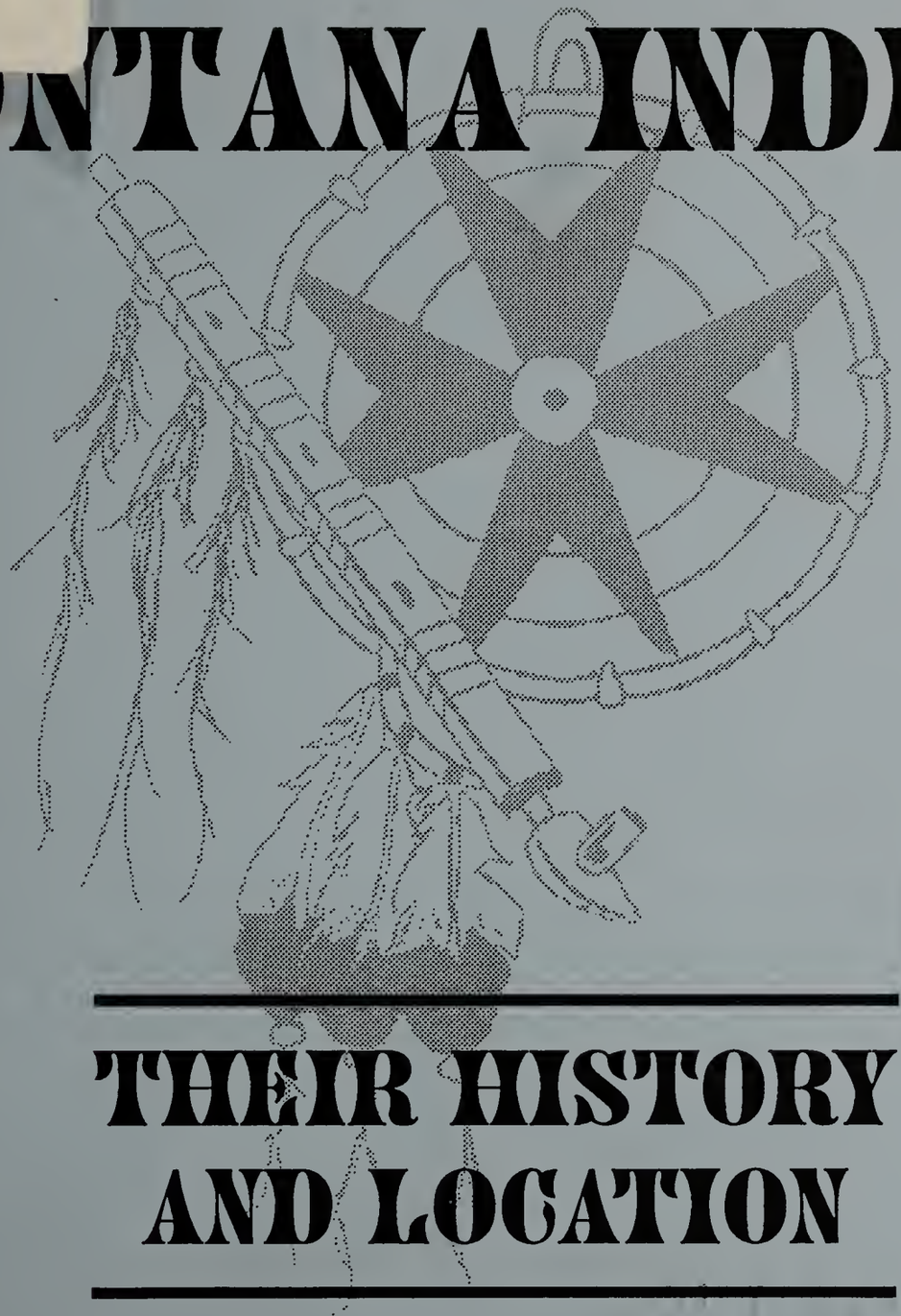
Montana Indians

MONTANA INDIANS



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INTRODUCTION

In this handbook we are attempting to give a brief look at Montana's Indians. We have organized the material by reservation areas, even though in some cases, more than one tribal group lives on one reservation. There are also many Indians who are not tribal members or members of the reservation on which they reside. A section on Montana's "Landless" Indians, now known as the Little Shell Band of Chippewa is also included.

We are especially interested in providing information on the contemporary status of Montana's Indian groups. Much has been written about their history, but many people don't know who they are and how they live today. For those readers who want more information, we have included a chronology of important events and dates, a bibliography for children and adults, maps, and a miscellaneous section.

Please be advised that this booklet is not meant to be all inclusive, but should be used merely as a guide. If there are any questions about this information or content, please do not hesitate to contact us for clarification. You may also check with the local tribal authorities or Indian education committees. For additional information you may contact the Indian Education Specialist at the Office of Public Instruction, Helena, Montana 59620 (406-444-3013).

- Statistical information is obtained from the Bureau of Indian Affairs, Billings Area Office, "Annual Report Fiscal Year 1988;" also from reports from the various agencies. In some cases, figures may have changed since it is an arduous and difficult task to keep current data on all Indians living in the state of Montana.

- The BIA Data Processing Department in the Billings Area Office, who has furnished much of the statistical data, indicates that "the population data within the Age Distribution Report only reflects the enrolled members of that particular tribe(s) at each respective reservation." In other words, the enrollment data does not apply to Indians residing on a foreign reservation, i.e., Blackfeet living on the Northern Cheyenne Reservation.

(Revised, April 1992)

Distributed by:
Nancy Keenan, Superintendent
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State Capitol
Helena, Montana 59620

HISTORICAL OVERVIEW OF MONTANA'S INDIANS

All of Montana's Indian tribes migrated into this region, most of them within the last 300 years. Most of the Indian people came to what we know as Montana in search of better hunting grounds or because they were pushed here by other groups. The boundaries of Indian tribes were not fixed. No one tribe owned land as we know it, but each claimed its use and a specific hunting territory. Stronger tribes often dominated their neighbors. With the acquisition of the horse, the Plains Indians (as they are categorized by historians) became more mobile and more efficient hunters.

The Plains Indians moved around in fairly regular patterns, most often following the buffalo, which was the mainstay of their existence. The buffalo provided them with most of their meat, clothing, shelter and utensils. In the warm weather, they moved freely hunting the buffalo. In the winter, they selected well-protected areas for extended encampment. This pattern of life existed as long as there was abundant buffalo and the freedom to move across the plains.

The coming of the white man threatened the Indian's way of life. The main reason for Indian-white conflict was the total disruption of the Indians' use of the land, not the ownership of it. If we wonder why the Indian people fought so fiercely, perhaps we can understand it better if we recognize that they were trying to protect and maintain their culture.

The following overview of Montana's Indians is taken from MONTANA: A HISTORY OF TWO CENTURIES by Drs. Michael P. Malone and Richard B. Roeder, published by the University of Washington Press, 1976, pages 11-16.

The only Indians, apparently, who lived in Montana before 1600 were those whom the white men found in the western mountains, the plateau Indians. The best known of these were the Flatheads, who, like many other plateau peoples, belonged to the Salishan language group. The Flatheads (the origin of whose name is disputed) were the eastern most of all the Salishan tribes. Prior to the invasion of eastern Indians after 1600, they lived in the Three Forks area and ranged as far eastward as the Big Horn Mountains. Before 1700, the arrival first of Shoshonis from the south, and the Blackfeet from the northeast, forced them to retreat westward into the mountains. Their homeland, by the time Lewis and Clark found them in 1805, centered in the beautiful Bitterroot Valley.

The Flatheads combined in roughly equal parts, the cultures of the plains and the plateau peoples. They joined forces once or twice a year with their allies, the Nez Perce of Idaho, to hunt buffalo on the plains. Like the other mountain tribes, they lived in constant fear of, and war with, the Blackfeet of northcentral Montana. The white men would find the Flatheads "peaceful," friendly, and especially interested in Christianity. This friendliness stemmed, most likely, not from any special meekness on their part, but from their need for allies, even white allies, against the better armed and more numerous Blackfeet.

Closely related to the Flatheads were the Pend d'Oreille or Kalispell Indians, who were also of Salishan linguistic stock. The lower Pend d'Oreille lived mainly along the Clark Fork River and around Pend d'Oreille Lake in Idaho. The upper Pend d'Oreille were located generally to the south of beautiful Flathead Lake and for a time even occupied the Sun River Valley east of the Continental Divide. These Indians intermingled and allied with their Salishan cousins, the Flatheads and Spokans, but they absorbed less of the plains culture than did the Flatheads. Instead, like most plateau people, they depended mostly upon plants and fish for food. After the invasion of the eastern plains Indians, the Pend d'Oreilles joined the Flatheads in the westward retreat.

In the far northwest corner of Montana lived the Kootenai Indians. Their ancestry is uncertain, and their language is apparently unrelated to that of any other tribe. Although they were not Salishan, the Kootenai had, by 1800, become friends of the Flatheads and Pend

d'Oreilles, and today they occupy the same reservation. Like the Flatheads, they merged the ways of the plains and the plateau. Until the Shoshonis and the Blackfeet drove them out, the plains Kootenai traveled the prairies above and below the Canadian boundary. The Upper and Lower Kootenai lived, for the most part, in the rugged Kootenai Valley of southeastern British Columbia, northwestern Montana, and the Idaho Panhandle. Later, many Kootenais moved southward to the Flathead Lake area. The first British and American explorers found these people isolated in their remote mountain valleys. They had only limited contact with the whites until later in the 19th century.

Beyond the mountains lived the invaders from the east, the plains Indians who had, by 1800, driven the Salish and the Kootenai from the buffalo lands. The most fierce and powerful of these were the Blackfeet. The Blackfeet belonged to the Algonquian language group. They were very numerous, probably totaling 15,000 people by 1780. Three separate tribes made up the Blackfeet Nation: the Blackfeet proper or Siksika, to the far north; the Kainah or Bloods south of them; and the Piegans or Poor Robes on the far south. The earliest white explorers found them prior to 1650 on the central plains of Canada, already migrating westward under pressure from eastern neighbors like the Crees. The Piegans led the Blackfeet advance, and they collided with the Shoshonis on the Canadian-Montana plains. After acquiring the horse, the Blackfeet drove the Shoshonis south and west. By 1800, they had entered the Rocky Mountain foothills and pressed far southward into Montana.

At the time of Lewis and Clark early in the 19th century, the Piegan Blackfeet controlled northcentral Montana east of the mountains. Their war parties had forced the Shoshonis clear out of the Three Forks area of southwestern Montana, and that region remained a no-man's land where Blackfeet competed with other tribes for valuable game. Only the Piegans were true Montana Blackfeet, for the Bloods and Siksikas remained largely to the north in Canada. Urged on perhaps by the Canadians, the Blackfeet became mortal enemies of the American fur traders, and they kept the invaders at bay until disease struck them down during the late 1830's.

To the south and east of the Blackfeet, mainly in the Yellowstone Valley of southcentral Montana, lived their enemies, the Crows of Absarokas—the "Bird People." The Crows, of Siouan linguistic background, were among the earliest Indians to enter Montana from the east. Along with their close relatives, the Hidatsa, they broke away from the main Sioux nation at an early date. Most likely they lived originally in the upper Mississippi Valley area of Minnesota and Iowa. The domino effect of Indian migrations drove them onto the eastern edges of the plains. Eventually, Sioux and Cheyenne pressure forced them across the plains and up the Yellowstone Valley.

The whites found them divided into River Crows and Mountain Crows. The River Crows lived north of the Yellowstone River, especially in the Musselshell and Judith basins. The Mountain Crows hunted south of the Yellowstone, primarily in the Absaroka and Big Horn regions. Although they still maintained clan societies acquired in the East, which most of their plains neighbors had abandoned, all of the Crows had become nomadic plainsmen by 1800. The American invaders found the Crow to be quite friendly and "peaceful." They welcomed the whites because, surrounded by hostile Blackfeet and Sioux, they badly need allies, especially allies with guns.

Two smaller Indian groups lived beyond the Blackfeet in northeastern Montana; the Atsina and the Assiniboine. The Atsinas spoke an Algonquian language. They were close relatives of the Arapaho, who earlier moved southward into Wyoming and Colorado. Misunderstanding sign language, as they so often did, the French traders named them the "Gros Ventre" meaning "big bellies." This was doubly unfortunate, both because the Atsinas had ordinary stomachs and because the Hidatsas of Dakotas also became known as "Gros Ventre," leading to much confusion. The Atsinas migrated out of the Minnesota region, up onto the Canadian plains in close proximity to the Blackfeet, and they eventually settled directly to the east of them between the Missouri and Saskatchewan Rivers. They became close allies of the Piegans, so much as that the whites often mistook them for Blackfeet.

The Assiniboine Indians lived on the Canadian-American plains, with their southernmost flank extending down into northeastern Montana. They were Siouan in linguistic ancestry and at one time belonged to the Yanktonai branch of the Sioux Nation. The Assiniboines lived first, evidently, in the Mississippi headwaters area. Pressured by the Chippewa, Cree, and even the Sioux, with whom they became enemies after their break from the Yanktonai, the Assiniboines migrated northward and westward onto the plains. Like other tribes of the upper Missouri, they would be hard hit by the smallpox epidemic of the late 1830's.

The artificial boundary lines later drawn by white men meant nothing, of course, to migratory Indians. Their hunting lands had only vague boundaries, and they freely invaded one another's territory. So the place we call "Montana" was often visited by neighboring tribes from all points of the compass.

From the west, plateau neighbors of the Flatheads and Pend d'Oreilles frequently crossed over the Bitterroot passes and ventured onto the plains to hunt buffalo. These tribes, particularly the Spokans and Nez Perces, had to exercise considerable caution on their journeys, for the Indians guarded their hunting lands jealously. The Nez Perces usually entered Montana over the Lolo Pass, dropping down into the Bitterroot Valley. Often with the Flathead friends, they would head through Hellgate Canyon into Blackfeet country, or they would pass southeastward into the lands of the Crows. The Nez Perces would follow this latter route on their famous retreat of 1877.

Indians of the Shoshonean stock flanked Montana on the southwest and south. They included the Shoshonis themselves, the Bannocks, and the Sheepeaters. The Shoshonean people were desert and mountain dwellers from the Great Basin country of Utah, Nevada, and southern Idaho; their easternmost lands extended into westcentral Wyoming. As seen previously, their early mastery of the horse permitted the Shoshonis to conquer much of today's Montana during the 18th century, but by 1800, the Blackfeet had driven them into the state's southwestern corner. Lewis and Clark found them along the Idaho-Montana line near Lemhi Pass. Neither the Shoshonis nor the Bannocks became "legal" Montana residents during the 19th century, but they entered its southwestern extremities to hunt.

Eastward from present-day Montana, the great Sioux or Dakota Nation held control of the vast plains area north of Nebraska's Platte River. Prior to the mid-17th century, the Sioux lived along the western edges of the Great Lakes and in upper Mississippi woodlands. Invasions by well-armed enemies, like the Chippewa, crowded them westward until, by the late 19th century, they covered an area reaching from western Minnesota across the northern plains into the easternmost fringes of Montana and Wyoming. The westernmost Sioux tribes of the Yanktonai and Teton groups lapped into Montana, and today there are Sioux living with the Assiniboines on Montana's Fort Peck Reservation. Although the center of Sioux power lay well to the east of Montana, these numerous Indians figured largely in the state's frontier history, most spectacularly with their defeat of Custer in Montana Territory during the centennial year of 1876.

The Northern Cheyenne Indians intermingled with the Sioux and came be their friend and allies. The Cheyennes belong to the Algonquian language group. Like the Sioux, they were pushed from their traditional homeland in the Minnesota region. The Cheyenne paused for a time along the lower Missouri River and practiced agriculture. Then mountain pressure from the east forced them to resume their westward march. They crossed the Dakota plains, and by the time of Lewis and Clark, they had reached the Black Hills. In the process, they adapted well to the nomadic ways of the plains Indians. Their warriors became outstanding cavalry: the Cheyenne Dog Soldiers were among the most respected of Indian fighting men.

After reaching the Black Hills, the tribe divided, with the more numerous Southern Cheyennes heading down toward Colorado and Oklahoma and the Northern Cheyenne proceeding to the northwest. By the 1820's-1830's, the Northern Cheyenne lived among the Sioux in the area where borders of Montana, Wyoming and South Dakota converge. These late-arriving Indians would, in

future years, join the Sioux in the wars that led to Custer's defeat, and they would eventually receive a small reservation on the Tongue River in southeastern Montana.

The last of Montana Indian residents to enter the state were bands of Chippewa, Cree, and Metis who began filtering across the Canadian and North Dakota borders later in the 19th century. Some of these scattered bands and families were refugees from the unsuccessful rebellion that Louis Riel led against the Canadian government in 1885. Others, like the band of Chief Little Shell, came in from North Dakota. The Montana Crees and Chippewas are only splinters of much larger Indian groups. Of Algonquian heritage, the numerous Crees came originally from the frozen forests and plains of Canada. The Chippewa (Ojibwa) were Athabaskan-speaking people from both north and south of the Great Lakes. A large proportion of these latecomers consisted of the Metis, or mixed bloods. Predominantly Cree, the Metis were actually a group apart, a racial mixture of Cree, Assiniboine, Chippewa, and French stock who spoke a language all their own.

These refugee Indians presented a problem to state and federal officials, who did not know what to do with them. Known as "landless Indians" they moved about from town to town and became familiar figures at Havre, Chinook, and even Butte. Their settlement in Great Falls, "Hill 57," was a byword for Indian poverty. Finally, in 1916, the federal government carved a tiny reservation for the Chippewa-Cree (and Metis) from the large Fort Assiniboine Military Reserve south of Havre. The reservation is known as "Rocky Boy's" named for the famous Chippewa Chief Stone Child whose name was misinterpreted by the whites as "Rocky Boy." Thus, the last of Montana's seven Indian reservations took shape only 60 years ago.

So these were the native peoples of what became Montana. Most of them, interestingly, were late arrivals. Some others, like the Cheyenne, Chippewa, and Cree would not even reside within Montana's borders until later in the 19th century. They formed a highly diversified group, combining plateau-mountain peoples from the west, Great Basin Indians from the south, hardy plainsmen from the north and east. Prior to 1800, Montana was the eye of a cultural hurricane, where Indians migrating from all directions, bringing horses and guns with them, met to create new and unusual societies. These Indians would share a common fate in the years following 1800, as American and Canadian governments drove them from their lands, reduced them by war, disease, and alcohol, and shattered their native cultures. Their descendants live today on seven Montana reservations and in many Montana communities.

The reader needs to understand that approximately half of Montana's Indians live off of the seven reservations, and live in several of the state's major cities. They have also moved to urban areas throughout the United States or may live on a reservation where they are not officially enrolled. In addition, many Indian people who are not members of Montana's tribes, also live on and off the state's reservations. For example, in 1985 the Great Falls school system had Indian students who were members of 35 different U.S. tribes enrolled in their schools. The Missoula school district enrolled Indian children from approximately 28 tribes in 1990-91.

The Montana tribes and the headquarters of their reservations are:

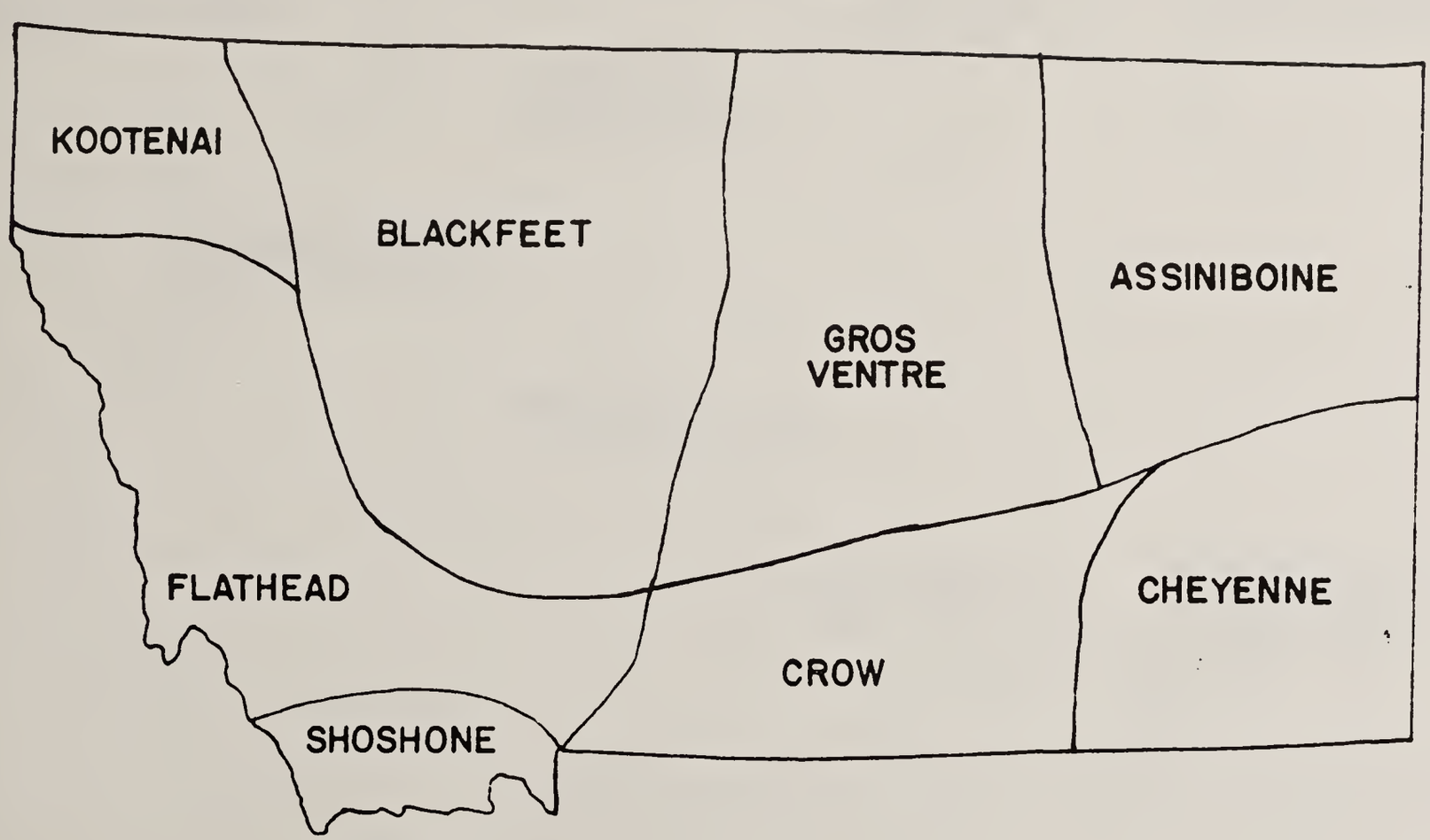
Reservation & Headquarters	Date Established	Name of Tribes
Blackfeet Browning, MT	1851	Blackfeet
Crow Crow Agency, MT	1851	Crow
Flathead Ronan, MT	1855	Confederated Salish and Kootenai
Fort Belknap Fort Belknap Agency Harlem, MT	1888	Assiniboine and Gros Ventre

Fort Peck Poplar, MT	1888	Assiniboine and Sioux
Northern Cheyenne Lame Deer, MT	1884	Northern Cheyenne
Rocky Boy's Box Elder, MT	1916	Chippewa/Cree

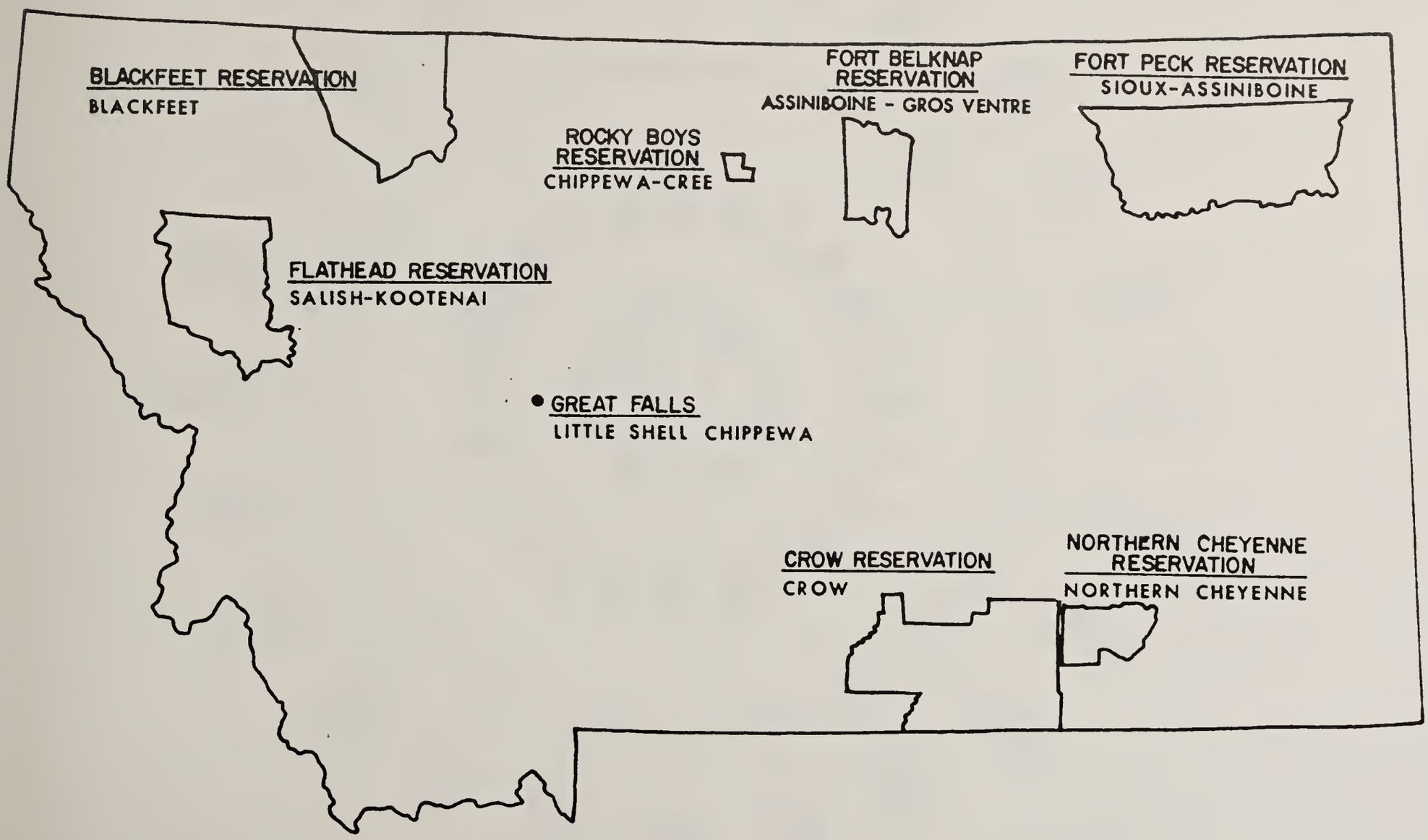
NOTE: The Little Shell Band of Chippewa-Cree is, at present, seeking federal recognition. The tribe is headquartered in Montana, but does not have a reservation, as such.

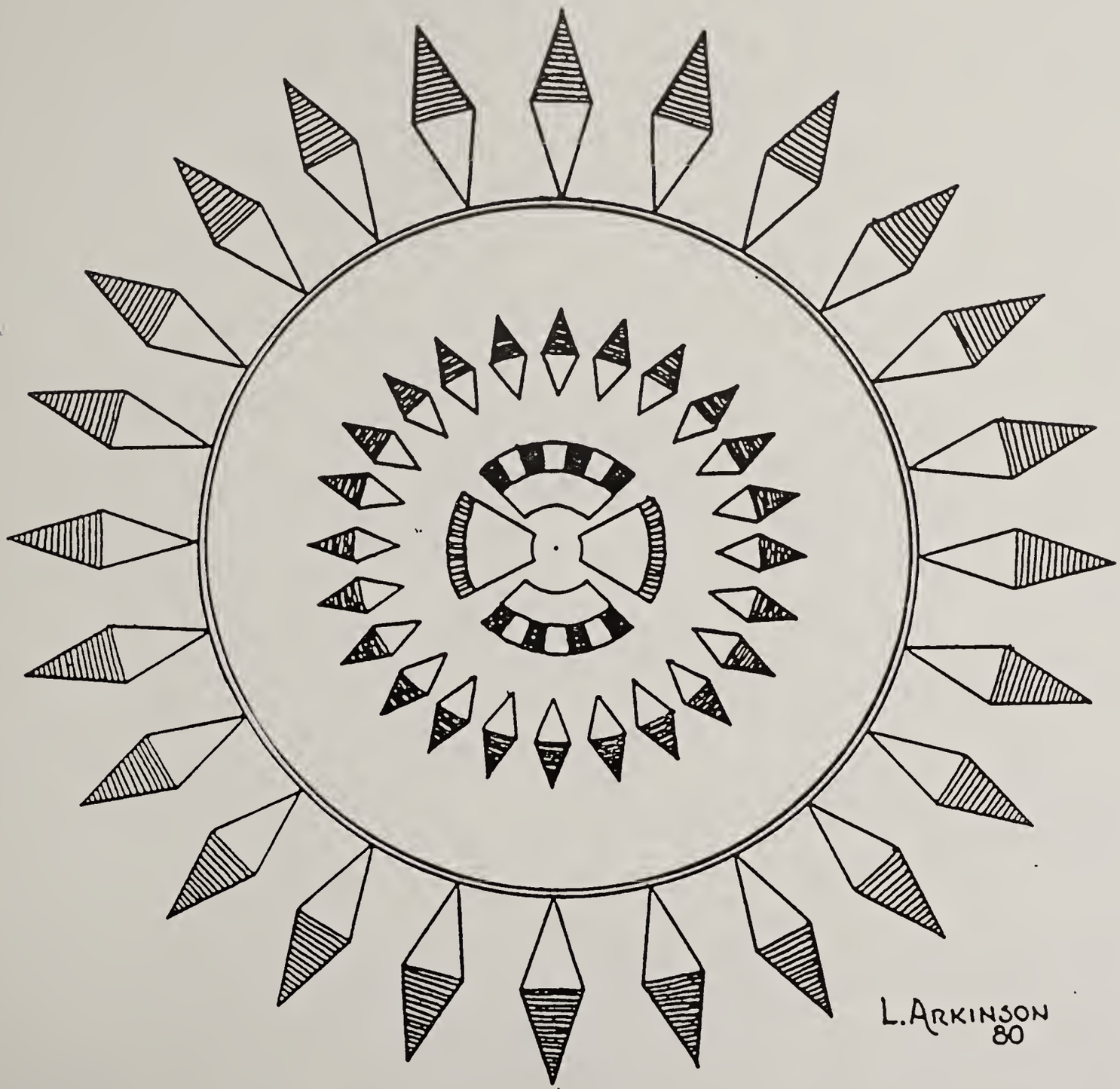
EARLY TRIBAL DISTRIBUTION

(ABOUT 1850)



MONTANA INDIAN RESERVATIONS

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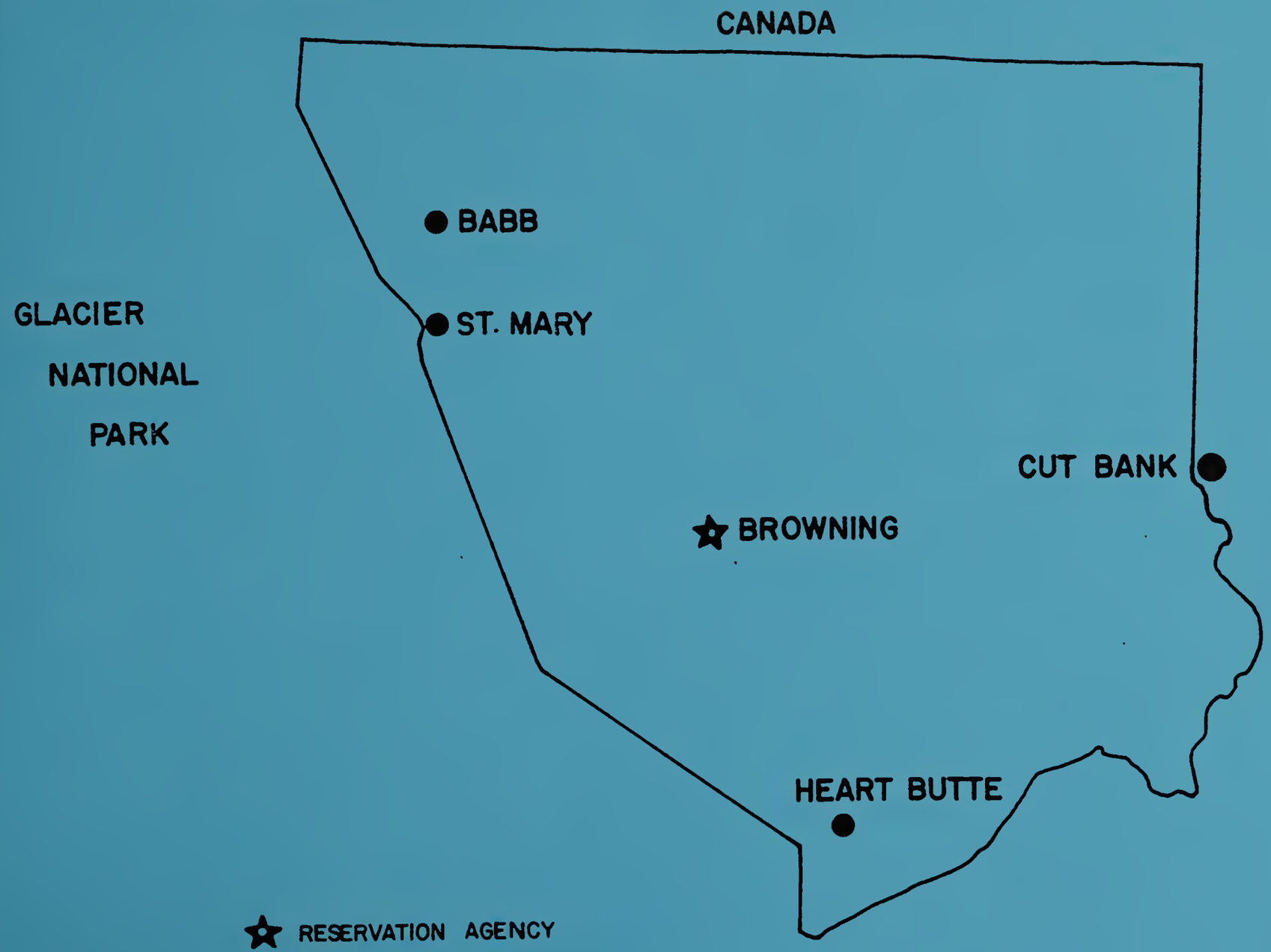
BLACKFEET RESERVATION

BLACKFEET



BLACKFEET RESERVATION

LOCATION

The Blackfeet Indian Reservation is located in northeastern Montana along the eastern slopes of the Rocky Mountains. It is bounded on the north by the United States-Canadian boundary and extends 52 miles south to Birch Creek. The foothills of the Rockies form the western boundary and the eastern boundary approximates and imaginary line which starts near the junction of Cut Bank Creek and the Marias River and extends northward. Within these boundaries, the land is mainly high, rolling prairies interspersed with rivers and creeks. The mountains found along the western border range in altitude between 4,400 to 9,600 feet.

Browning, the gateway to Glacier National Park, is an incorporated town on the reservation. It has been the headquarters of the Blackfeet Indian Agency since 1894 and is the principal shopping center on the Reservation. Other communities located throughout the Reservation include East Glacier Park, Babb, St. Mary, Starr School, and Heart Butte.

POPULATION*

Indians living on or near the Blackfeet Reservation	7,179
Indians living off the Blackfeet Reservation	6,094
Total number of enrolled Tribal members	13,273
Approximate number of non-Indians residing on the Blackfeet Reservation	2,500

*Statistical information obtained from the Bureau of Indian Affairs, Billings, Area Office, Data Processing Center, September, 1988. Also, Bureau of Indian Affairs, Blackfeet Indian Agency, March, 1989.

LAND STATUS*

Total acres within the Reservation's Boundary	1,525,712 acres
Individually allotted lands	716,865 acres
Tribally owned lands	272,464 acres
Fee title or State lands	536,247 acres
Government lands	136 acres

About 35 percent of the land is owned by non-Indians. Major uses of the land are for ranching and farming. About 5.3 percent of the land is in timber. The principal crops are wheat, barley, and hay.

HISTORICAL BACKGROUND

The present day Blackfeet are descended from tribes known as the Blackfeet (Siksika), Kainah or Bloods, and Piegans, all of Algonquian linguistic stock. These three tribes shared a common culture, spoke the same language, and held a common territory. Members of these tribes lived in the present Province of Saskatchewan until 1730, when they started to move southwestward where the buffalo and other game were more abundant. Although there is some controversy over the origin of their name, "Blackfeet" is thought to refer to the characteristic black color of their moccasins, possibly painted by the Indians themselves or darkened by fire ashes.

Prior to the 1800's the Blackfeet had little opportunity to engage in conflicts with either the whiteman or Indians. The location of their territory was such that the Blackfeet were relatively isolated and thus, they encountered the whiteman later than most tribes. During the first half of the 19th century, white settlers began entering the Blackfeet territory bringing with them items for trade with the Indians.

The Blackfeet were indirectly introduced to a great variety of trade material through Cree and Assiniboine traders who traded furs and buffalo hides to traders of the Hudson's Bay Company far to the northeast. Realizing the efficiency of the whiteman's metal tools, utensils, and weapons, the Indians were eager to trade for wares that made life easier.

The horse and gun soon revolutionized the Blackfeet Indian culture. The whiteman's guns offered a formidable new defense against their enemies. Competition for the better hunting territories and the desire to acquire more and better horses led to intertribal warfare. The Blackfeet Indians quickly established their reputation as warriors and demanded the respect of other Indian tribes and the whiteman alike.

Although they were not officially represented or even consulted, a vast area was set aside for the Blackfeet Tribes by the Fort Laramie Treaty of 1851. In 1855, the government made a treaty with the Blackfeet and several of their neighboring tribes which provided for use of a large portion of the original reservation as a common hunting territory.

In 1865 and 1868, treaties were negotiated for their lands south of the Missouri, but were not ratified by Congress In 1873 and 1874, the Blackfeet southern boundary was moved 200 miles north by Presidential orders and Congressional Acts. The land to the south was opened to settlement. The Blackfeet were forced to accept reservation living and dependence upon rationing for survival. In 1888, additional lands were ceded and separate boundaries established for the Blackfeet, Fort Belknap, and Fort Peck Reservations.

During the winters of 1883 and 1884, the Blackfeet experienced unsuccessful buffalo hunts. After the disappearance of the buffalo, the Blackfeet faced starvation and were forced to depend upon the U.S. Government for subsistence.

ORGANIZATIONAL STRUCTURE

The Blackfeet Indian Tribe was organized in 1935 under the Indian Reorganization Act. It exists both as a political entity and a business corporation. All tribal members are shareholders in the corporation. The Tribal Council of nine members conducts both the political and business affairs of the tribe and the corporation. The councilmen are elected by secret ballot of eligible tribal members and serve for two-year periods. The tribal council elects and appoints its own officers and hires its own staff. In the past, the Council has been granted broad political powers.

Membership in the Blackfeet Indian Tribe is restricted by the tribal constitution to persons of "Indian blood whose names appear on the official census rolls of the tribe as of January 1, 1935 ... and all children born to any blood members." The constitution requires one-fourth or more Blackfeet blood quantum for membership in the tribe. Nearly 27 percent of those who are enrolled members of the Blackfeet Tribe are of three-fourths or more Indian blood.

HOUSING

Various government programs have been established for purposes of providing assistance in improving the housing situation on reservations. The U.S. Department of Housing and Urban Development has funded "low rent" construction programs and 50 such units were opened to family dwellings in the mid-60's and 55 others during the summer of 1970. Another program, Mutual Help Housing, constructed its first units for occupancy in 1965 and in each succeeding year thereafter in Browning, Babb, and Starr School. In this cooperative effort, individual purchasers of housing units contribute their labor to build their own houses and then to help build their neighbors' houses. After the tragic flood of 1964 left 129 Blackfeet families homeless, a "Flood Rehabilitation" program was launched. The "Revolving Credit" program of the Bureau of Indian Affairs is another source of assistance for new housing. Five new houses were constructed in the FY 1988.

MEDICAL FACILITIES

The Department of Health and Human Services operates a 27 bed hospital. Emergency room facilities are available. The staff include

six physicians, three dentists, four community health workers, field nurses, and a sanitarian, plus 60 other support staff. A psychologist, pediatrician, optometrist, and radiologist are available. The tribe administers the Community Health Representative (CHR) program which employs 22 tribal members.

EDUCATION

In contrast to half a century ago, the great percentage of Blackfeet today speak fluent English. The several modern schools on the reservation are administered by a locally-elected school board, under the Montana State Education Department, and subjected to compulsory school laws.

Elementary and high school students attend public schools located in Browning, Starr School, Heart Butte, East Glacier and Croff-Wren. In addition, the Blackfeet Boarding Dormitories are operated to provide homes during the school year for elementary children from isolated districts. Each year, the number of high school graduates going to college increases. Students attend colleges and universities off the reservation often with tribal and BIA grants and scholarships.

EMPLOYMENT AND INCOME

Unemployment is a major problem on the Blackfeet Reservation. Currently the unemployment rate ranges between 40 and 50 percent. There is not much opportunity for steady work and much of the labor force must depend on firefighting and other seasonal type jobs.

Throughout the years various tribal enterprises have been undertaken to increase opportunities for the tribe to become self-supporting. An industrial development corporation has been formed, and through tribal participation combined with EDA grant, the tribe has completed an industrial park. There have been other tribal investments of lands, combined with federal loan programs and grants, which have resulted in employing local Indian laborers in the construction of a tribal office, a modern jail, and a community center.

The Blackfeet Writing Company has been 100 percent owned and operated by the tribe for the past 8 years producing pens, pencils and felt tip markers. Located in the tribe's industrial park, the plant provides employment for about 80 full-time employees working two shifts. Ninety percent of these employees are Indian.

Some of the Blackfeet Indians eam profits from the sale of their crafts to tourists passing through the reservation to and from Glacier Park, or through retail stores operated during the tourist season in St. Mary's.

The new industries and the new developments in the economy have provided jobs for some of the Blackfeet people; however, there are still many more tribal members in need of jobs.

Tribal members derive their income chiefly from farming, stock raising, timber and forest products, crafts, and oil activity. Although 87 percent of the trust land is used for agricultural purposes, most agricultural units are too small to provide complete family support.

Oil and natural gas production and refining have proved to be contributing industries to the Blackfeet economy. Oil lease money and bonus payments for leasing rights add directly to the economy.

RECREATION

Recently, the Blackfeet Tribe has been addressing the development of tourist trade on the Reservation. The potential for outdoor recreational developments on the reservation has always been exceptional. Over 175 miles of rivers and streams and eight major lakes offer some of Montana's best fishing. The possibilities are greatly enhanced by virtue of the reservation's close proximity to Glacier National Park.

A principal attraction on the Blackfeet Reservation is the Museum of the Plains Indians operated under the direction of the Indian Arts and Crafts Board. Since its opening in 1941, thousands of visitors have stopped at the museum. Another museum located in Brown-

ing, the Montana Wildlife Museum, features wildlife dioramas and Indian culture indigenous to the area.

A tourist facility called Chewing Blackbones, located on the eastern shore of Lower St. Mary's Lake, was opened in 1978. It is situated near the entrance to Glacier National Park on U.S. Highway 89 near St. Mary's and four miles south of Babb. Facilities include camping grounds, a marina, and a general store.

ANNUAL FESTIVITIES

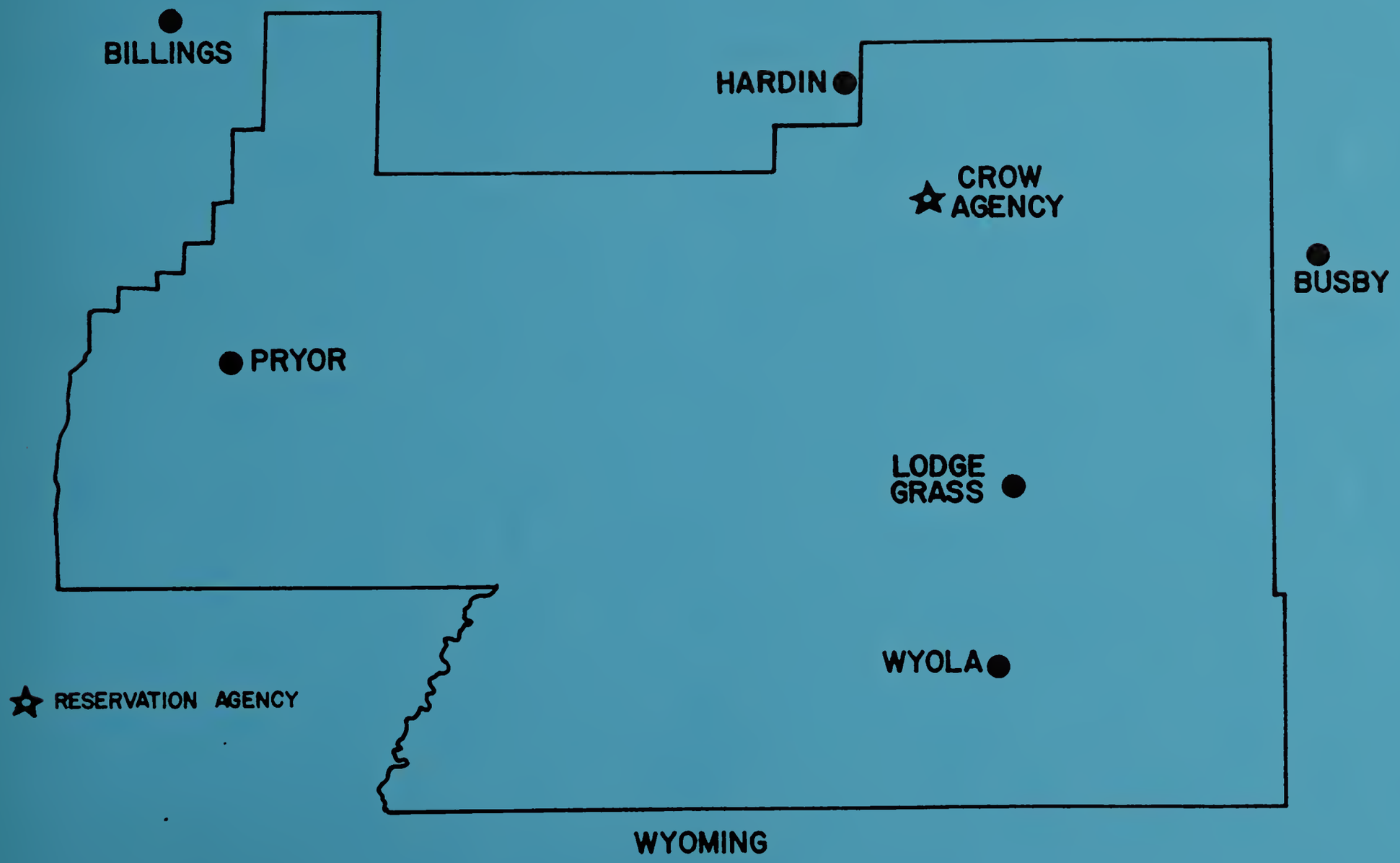
The North American Indian Days Celebration is a four-day event, which the Blackfeet Tribe hosts each year during the second or third week in July. The Indian Days celebration includes a parade in Browning and other activities such as dancing, singing, drumming, special dance contests, feasts, stick games, and "give-aways." Visitors are welcome to participate.

Other events held on the Blackfeet Reservation are:

- Birch Creek Rodeo, May
- Starr School Indian Days, June
- Babb Rodeo, July
- Depot Coulee Rodeo, July
- Heart Butte Indian Days, July
- Starr School Rodeo, near Labor Day

CROW RESERVATION

CROW



CROW RESERVATION

LOCATION

Located mainly in Big Horn County, the Crow Indian Reservation covers an area of approximately 2 1/4 million acres of southcentral Montana. The reservation itself is divided into six "districts." These are: Reno, Lodge Grass, Pryor, St. Xavier, Wyola, and Black Lodge.

There are three main mountainous areas on the reservation, the Big Horn Mountains and Pryor Mountains to the south, and the Wolf Mountains to the east. These mountains, meeting the plains and range areas, produce a varied topography. In addition to the high mountains, the reservation included gravely or stony slopes, broad hilltops with soils generally capable of supporting and maintaining excellent vegetative cover, level, and productive irrigated valleys along the Big Horn and Little Big Horn Rivers and Pryor Creek, deep canyons and extensive areas of rolling plateau.

The nearest service center is Hardin, Montana, immediately adjacent to the reservation's northern boundary where restaurants, shops, and motels are available.

POPULATION*

Indians living on or near the Crow Reservation	6,883
Indians living off the Crow Reservation	1,066
Total number of enrolled Tribal members	7,949

* Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, September 1988.

LAND*

Total acres within the Reservation's boundary	2,295,092 acres
Individually allotted lands	1,187,597 acres
Tribally owned lands	374,740 acres
Fee title or State lands	731,355 acres
Government lands	1,400 acres

In 1973, over 31 percent of the land was owned by non-Indians. The Crow Indians operate only a small portion of their irrigated or dry farm acreage and only about 30 percent of their grazing land. More authority for the leasing of land without supervision has been extended to the Crows than to any other Indian Tribe in Montana. Special legislation in 1920 followed by modifications in 1926, 1948, and 1949, resulted in the designation of most Crow Indians to contract independent leases for individually owned land.

HISTORICAL BACKGROUND

The ancestors of the Crow Indians came from a "land of many lakes," probably in the headwaters of the Mississippi or further north in the Winnipeg Lake region. They eventually settled along the Missouri River in what is now the states of North and South Dakota. These people lived in semi-permanent villages of lodges covered with earth. They became known as the "people who lived in earthen lodges."

Nearly 400 years ago, these people divided into two factions. One group, the Hidatsa, remained along the Missouri. The other group, the Absarokee, migrated westward and eventually claimed most of what is now eastern Montana and northern Wyoming as homeland. At the time of the breakup, this group numbering about 500 was made up of several families. Its population reached about 8,000

before the smallpox epidemic of the middle 1800's. At that time, the Absarokee or Crow Tribe traveled in 2 or 3 groups or bands.

In the Hidatsa language, this group was called ABSAROKEE which literally means "Children of the large-beaked bird," (ABSA meaning "large-beaked bird," and ROKEE meaning "children" or "offspring"). Other Indian tribes called these people the "Sharp People" meaning that they were as crafty and alert as the bird ABSA (probably the raven) for which they were named. In referring to them in the hand sign language, they would simulate the flapping of a bird's wings in flight. The early whitemen interpreted this sign to mean the bird "crow" and thus called the tribe the "Crows" or Crow Indians.

In 1825, the Crow Tribe and the United States signed a treaty of friendship. In 1851, the Fort Laramie Treaty established the boundaries for several tribes, including an area of 38,531,147 acres designated for the Crow Indians. This was followed by a second Fort Laramie Treaty in 1868 which reduced the Crow holdings to 8,000,409.20 acres.

An Act of Congress in 1882 resulted in further reduction of the land and as compensation, the government was to build houses for the Crows and to buy livestock for them. By this time, the tribe had been settled within the boundaries of the reservation for about 10 years. In 1890, more land was ceded to the government for which they received $946,000, In 1905 the last large land cession was made leaving about 3 million acres of land for the tribe.

The Crow Indians always felt the government failed to give adequate compensation for the land it acquired. The estimated value received was less than 5 cents per acre. In 1904, the Crow Tribe first initiated legal proceedings for just compensation for lands taken. In 1962, the Court of Indian Claims finally awarded a $10,242,984.70 judgment to the Crow Indians.

Since 1905, further attempts were made to reduce the Crow Reservation. Senator Dixon in 1910, Senator Meyers in 1915, and Senator Walsh in 1919, all sponsored legislation in Congress to open the balance of the Crow Reservation for settlement by the public, but all attempts failed. An Act of Congress passed on June 4, 1920, sponsored by the tribe itself, divided the remainder of the reservation into tracts which were allotted to every enrolled member of the tribe. The rough mountain areas were withheld from such allotment and remain in tribal ownership. The titles to these lands are held in trust by the federal government and allottees may not dispose of their lands without the consent and approval of the government.

ORGANIZATIONAL STRUCTURE

The Crow Tribe chose not to organize under the Indian Reorganization Act of 1934. Rather, they adopted a written constitution on June 24, 1948 and subsequently amended the constitution on December 18, 1961. Under this constitution, the tribe has a general council form of government in which every enrolled member has one vote if they are present during the general council meeting. One hundred or more tribal members constitute a quorum, and a quorum must be present before a vote can be taken on any important matter of tribal business. There is no representative tribal council. Under the constitution, the general council elects a chairman, vice-chairman, secretary and vice-secretary for two-year terms. The general council meets quarterly to conduct business. Various committees act on matters such as law and order enrollment, education, credit, health, oil and gas, industrial development, land purchase, and recreation.

HOUSING

Housing conditions on the Crow Reservation are poor, although approximately 250 HUD financed housing units have been constructed on the Crow Reservation since 1971. In 1987, 534 homes were built and an estimated 1,900 new homes are needed to meet current needs for new and replacement construction. There are an estimated 1,223 units in the current Indian housing inventory on the reservation, of which some 75 percent are considered to be in substandard condition. Overcrowding is a serious problem with 4.95 persons per household identified in the 1980 census.

MEDICAL FACILITIES

The Indian Health Service operates a 34 bed hospital at Crow Agency, Montana, with complete inpatient facilities. Satellite outpatient services are provided at the Lodge Grass and Pryor Clinics. A dental program is offered as well as environmental and sanitation health activities. Facilities at Crow Agency also serve the members of the Northern Cheyenne Tribe, who are located adjacent to the eastern boundary of the Crow Reservation.

EDUCATION

Primary and secondary education on the Crow Reservation is provided by the Montana state public school system. School facilities are situated at Crow Agency, Lodge Grass, Wyola, Hardin and Pryor. However, many students attend St. Labre Mission at Ashland, on the Northern Cheyenne Reservation; St. Xavier Mission at St. Xavier, and St. Charles Mission at Pryor, both on the Crow Reservation. Use of Bureau of Indian Affairs off-reservation boarding schools has reached an extremely low level (less than 20 students in the 1987-88 school years). The total on-reservation primary and secondary Indian student population reached an estimated 1,452 in the 1987-88 school year. Another 153 students attended colleges and universities, principally in the state of Montana.

The tribe operates the Little Big Horn College with headquarters at Crow Agency, Montana. The College received candidacy for accreditation from the Northwest Accreditation Council in 1984.

In efforts to reduce the rate of the use and abuse of drugs and alcohol, law enforcement staff worked closely with elementary and high schools on the Crow Indian Reservation, and have put on various presentations directed at prevention of drug and alcohol abuse, along with or in cooperation with other agencies.

EMPLOYMENT AND INCOME

As of September 1, 1988, there were 2,339 individuals in the Crow labor force. Of these, 524 held full-time employment, while 1,815, or 78 percent, were unemployed. Unemployment reaches its peak of an estimated 85 percent during the winter months. The average annual unemployment rate on the reservation has held above 60 percent in recent years and has not dropped below 39 percent since 1976.

The economy of the Crow Reservation remains based almost entirely upon government services to the people and agriculture, farming, and ranching, although few tribal members are self-sustaining in these activities. The high winter unemployment is relieved to some extent in the spring and summer with farming, ranching, and construction work. The curtailment of the federal public services job programs in the 1980's has contributed to a sustained rise in the annual unemployment rate. Over 75 percent of the on-reservation Indian population has income below the current federally established poverty levels.

The Bureau of Indian Affairs through the Indian Finance Act approved two Indian Business Development grants for $108,333. One enterprise known as Crows, Inc., required an $813,000 capital investment with a $100,000 grant for an RV park, tepee village, gas station, convenience store, amphitheater and Indian trading post complex. This business will create 28 jobs for Indians on the Crow Reservation. The other business is for a portable sawmill operation requiring a $33,000 capital investment with an $8,333 grant. This new business will create five jobs on the Crow Reservation.
Principal employers in the existing economy are the Bureau of Indian Affairs, Indian Health Service, Tribal Government, coal mining operations, farming, ranching, and education related services. Income from the leasing of trust lands represents the major income resource for most on-reservation tribal members.

RECREATION ATTRACTIONS

The building of the Yellowtail Dam, a 525 foot high, thin arch dam, resulted in the creation of a 70-mile long lake of spectacular scenic beauty in the Big Horn Canyon. The land and some of the surrounding area has been designated a National Recreation Area.

The Secretary of the Interior has approved a Memorandum of Agreement between the Crow Tribe and the National Park Service to facilitate the development, administration and public use of the Big Horn Canyon Recreation Area. Much of this national recreation area lies within the boundaries of the reservation.

The Big Horn River which runs north and south through the reservation was opened to fishing by non-tribal members in 1981.

ANNUAL FESTIVITIES

During the third week in August each year, the Crow Fair Celebration and Pow-wow is held. Indians from around the United States and Canada travel to the Crow Reservation to set up as many as 500 tipis. The festivities include a parade, dances, Indian relay races, feasts, "give-aways," and the Annual All-Indian Rodeo and Race Meet. The celebration of this event has led to national recognition of the Crow Reservation as the "Tipi Capital of the World."

FLATHEAD RESERVATION

SALISH-KOOTENAI

FLATHEAD RESERVATION

LOCATION

The Flathead Indian Reservation is located in northwestern Montana on the western slope of the Continental Divide. The present boundaries encompass portions of four Montana counties—Flathead, Lake, Missoula and Sanders. The land base is approximately 1,242,969 acres. The area of the reservation is a picturesque valley surrounded by Flathead Lake to the north and the Cabinet Mountains and Mission Range to the west and east respectively. Together these two mountain ranges meet near Evaro to form the southern boundary of the reservation. Near the southern end of the Mission Range, snow-capped peaks rise to 7,000 feet above the fertile valleys below. The land area near the reservation's western boundary is mainly a rolling prairie primarily used for grazing, while the eastern portion is mostly agricultural and forested land. Within the reservation boundaries are numerous lakes (Flathead, St. Mary's, McDonald), reservoirs, creeks and rivers (Flathead, Little Bitterroot and Jocko).

POPULATION*

Enrolled Tribal members for Flathead Reservation as of February 20, 1989 are:

CSKT Tribal members living on or near the Flathead Reservation	3,448
CSKT Tribal members living off the Flathead Reservation	3,033
Total number of enrolled Tribal members	6,481

*Statistical information obtained from the Confederated Salish and Kootenai Enrollment Office, February 20, 1989.

LAND STATUS*

Total acres within the reservation's boundary	1,242,969 acres
Individually allotted lands	42,840 acres
Tribally owned lands	*609,365 acres
Fee title or State lands	569,644 acres
Government lands	21,120 acres

In 1973, over 50 percent of the land was owned by non-Indians. Much of the Tribal land is invaluable commercial timber stands. There are over 69,000 acres of surface water within the reservation's boundaries.

HISTORICAL BACKGROUND

Before the amalgamation of the three tribes, the Salish people were living to the south in the Bitterroot Valley while the Pend d'Oreille and Kootenai inhabited the upper Flathead Valley. The two tribes in the upper Flathead Valley were unrelated linguistically while the Pend d'Oreille and the Salish are thought to have migrated earlier from western parts of the continent and were related linguistically to the Pacific Coast Tribes. Collectively, the Salish Indians and the Pend d'Oreille are known today as Flathead and their time of arrival in western Montana is estimated to be around 1700.

The Flathead Reservation, home of the Confederated Salish and Kootenai Tribes, was established with the signing of the Hell Gate Treaty of July 16, 1855. The treaty designated the present reservation and a portion of the Bitterroot Valley as the reserve for three Tribes - the Flathead, the Upper Pend d'Oreille, and the Kootenai. The official name of the consolidated tribes, so organized in 1935, is the confederated Salish and Kootenai Tribes.

In 1871, the federal government issued a directive to the Flathead

leaders to move out of the Bitterroot Valley to the Jocko Reservation. Chiefs Arlee and Adolph agreed to the move, but Chief Charlot would not go until 20 years later. In 1891, Chief Charlot moved with his followers to the Flathead Reservation.

The passage of the General Allotment Act, also known as the Dawes Act, in 1887 accorded each tribal member 40, 80 or 160 acres. Lands that the federal government designated as "surplus lands" on the Flathead Reservation were opened for settlement to non-Indians in 1910.

ORGANIZATIONAL STRUCTURE

The Flathead Indians chose to organize under the Indian Reorganization Act of 1934. The Tribes' constitution and by-laws were approved by the Secretary of the Interior on October 28, 1935. The cooperate charter was ratified April 25, 1936. The governing body of the Confederated Salish and Kootenai Tribes is a Tribal Council of ten members, who nominate themselves on a district basis, but are elected on a reservation-wide basis by eligible voters who are 18 years and older. Council members are elected for four-year terms by secret ballot. Half of the council seats come up for election every two years. A tribal member wishing to nominate himself must be at least 21 years of age and must have resided in the district of his candidacy for a period of one year preceding the election. The council elects the chairman and other officers from within its membership.

To be eligible for tribal enrollment requires at least one-quarter degree Salish or Kootenai blood and birth to a tribal member. The present enrollment standards were adopted as recently as 1960. Today nearly one-third of the tribal members are under one-quarter degree of Indian blood. The number of full-blooded Indians has decreased dramatically down through the generations to the present 3 percent.

HOUSING

There are an estimated 1,734 Indian homes on the Flathead Reservation and 573 of these homes were newly constructed for CS and KT tribal members from fiscal year 1963 through fiscal year 1977. The Confederated Salish and Kootenai Tribes have appointed a Housing Authority Board which directs the programs of the Department of Housing and Urban Development. To improve housing for low income tribal members, HUD co-sponsors a Low Rent Housing Program as well as a Mutual-Help Home Ownership Program. The Housing Improvement Program helps standardize substandard houses for low income Indian families.

MEDICAL FACILITIES

Tribal members requiring pharmacy and dental care usually receive such services at the Community Health Clinic which the Indian Health Service maintains on the Reservation at St. Ignatius. All other major medical services are provided through contractual arrangements with physicians and hospitals located in various communities on and near the reservation.

The Chemical and Substance Abuse Center is located in Ronan, Montana. Other health related programs and services include Community Health Representatives, immunization program, mental health program, health education, diabetic program, eye glass program, school health, speech pathology, hearing program, and the program for Women, Infants and Children.

EDUCATION

During the 1988-89 school year, approximately 400 Flathead Indian children were attending preschool and elementary public schools. The St. Ignatius, Ronan, Arlee, Dixon, and Polson public schools offer special Indian education programs to reservation children. Total Indian enrollment in secondary schools for the 1976-77 school year was approximately 307. Approximately 80 students were full-time students in institutions of higher education, the majority of which attend the Salish Kootenai Community College in Pablo. The tribes now operate a tribal contract school at Pablo.

EMPLOYMENT AND INCOME

The overall economic development plan, formulated by a tribal committee, is the policy instrument which directs economic development on the reservation. Employment on the reservation for the Flathead Indians has consistently been a major problem. However, various sources of income combine to make the Flathead Tribe the most prosperous of any Indian tribe in Montana.

Montana Power Company pays the Confederated Salish and Kootenai tribes $9.4 million annually to lease land on which the Kerr Dam sets near Polson. Potentials for development of additional hydro-electric power sites and residential recreation areas promise additional income in the future.

Today the Flathead tribe is the largest employer on the reservation. At least 600 persons work at the Tribes' administrative offices, the Kicking Horse Job Corps Center, Flathead Post and Pole, the Tribal Health Department, Salish and Kootenai Enterprises, Two Eagle River School, Chaikoosta Printing, and Mission Valley Power.

Some tribal members are self-employed in their own businesses such as restaurants, smoke-shops, logging, bar and cafe, service station, beauty shop, grocery store and trailer court, and road maintenance and building. Other tribal members are hired as seasonal and year-round employees of the BIA Agency Forestry Program.

Natural resources occur in abundance on the Flathead Reservation. They include the timber, land, water, minerals, and wildlife. The Confederated Salish and Kootenai Tribes have hired consultants and specialists to help them design strategy for development and management of their natural resources.

RECREATION

It has only been within the last few years that the recreation potential has been given the consideration equivalent to its importance. Flathead Lake along offers fantastic opportunities for boating, water skiing, sailing, fishing and swimming. The lake attracts thousands of visitors each year.

Today only tribal members can hunt big game on the reservation. Non-members can fish by purchasing tribal recreation permits, subject to change at the Tribal Council's discretion.

Points of interest on the Flathead Reservation include:

- Flathead Lake
- National Bison Range at Moise
- Two migratory waterfowl refuges at Ninepipe Reservoir and Pablo Reservoir.
- Historic St. Ignatius Mission established at St. Ignatius in 1854.
- Mission Mountain Range
- Original building of Fort Conah 1/4 mile off Highway 93

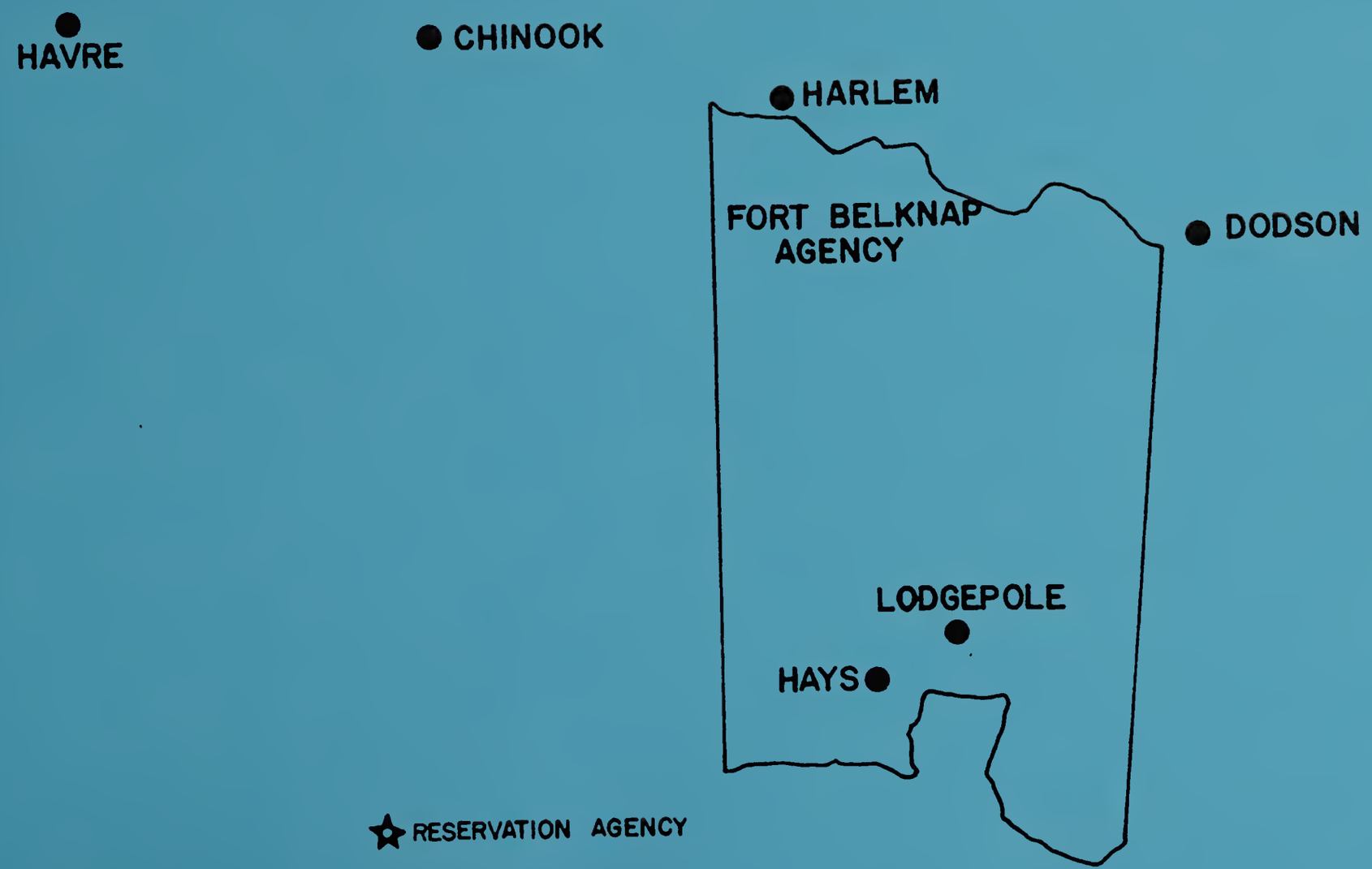
ANNUAL FESTIVITIES

The following celebrations are open to the public:

- Arlee Pow-Wow, July 1-5
- War Dance Championships—third weekend in November at St. Ignatius
- Buffalo Feast and Stickgame (Handgame) Championships—third weekend in May at St. Ignatius
- Standing Arrow Pow-Wow—Elmo, Montana, third week in July

FORT BELKNAP RESERVATION

ASSINIBOINE - GROS VENTRE



FORT BELKNAP RESERVATION

LOCATION

The Fort Belknap Indian Reservation is located in northcentral Montana, south of the Milk River, within Phillips and Blaine Counties. Nearly 92 percent of the reservation is found in Blaine County with the remainder located along the wester edge of Phillips County. The reservation's boundaries contain an area of approximately 675,336 acres. In addition, there are 29,731 acres of tribal land outside the reservation's boundaries. The north to south boundary extends 40 miles in length. The width is approximately 26 miles.

Most of the northern portion of the reservation consists of flat glacial plains and alluvial bottom lands. The southern portion of the reservation drains into the Missouri River and consists of rolling grasslands, river "breaks," and two principle mountain ranges, the Bearpaws and the Little Rocky Mountains. These mountains reach an elevation of approximately 6,000 feet.

POPULATION *

Indians living on or near the Fort Belknap Reservation	2,800
Indians living off the Fort Belknap Reservation	1,832
Total number of enrolled tribal members	4,632

There are also Indians from other tribes, mostly Chippewa and Cree, living on the reservation although they have no interests in tribal assets. Over the years, the reservation's resident Indian population has been decreasing. Some of the decline is due to the rural-urban shift, but a large proportion is a result of young people seeking off-reservation employment and educational pursuits.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, September 1988.

LAND STATUS*

Total acres within the reservation's boundary	645,576 acres
Individually allotted lands	406,533 acres
Tribally owned lands	210,954 acres
Fee title or State lands	19,000 acres
Government lands	592 acres

Only some 9,000 acres are owned by non-tribal members.

HISTORICAL BACKGROUND

Today the descendants of two distinct tribes, the Assiniboine and Gros Ventre Indians, make their home on the Fort Belknap Indian Reservation. The Gros Ventre were living in present day Montana when the first whitemen entered the region. Both the Gros Ventre and the Assiniboine were originally plains tribes, but the Gros Ventre were of the Algonquian stock, closely related to the Arapaho, whereas the Assiniboine were once part of the Yantonai Sioux.

The name Gros Ventre, interpreted as "big belly," was given by early French traders to two separate tribes—Atsina (Gros Ventre of the Prairie) and the Hidatsi (Gros Ventre of the Missouri). It seemed necessary, when taking the 1930 census, to separate the two Gros Ventre groups on a geographical basis; those living in Montana were designated Atsina and those living in the Dakotas were called the Hidatsa.

The Assiniboine (from the Chippewa, meaning one who cooks by use of stone) tribe is a detachment from the Yanktonai Sioux tribe. They left their mother tribe shortly before 1640. This band of Assiniboine Indians followed the Cree northward from the headwaters of the Mississippi between Lake Superior and Hudson Bay. It is believed they settled first in the vicinity of the Lake of the Woods, then moved northwest to the region around Lake Winnipeg. They

ranged in Canada and along the Milk River. Until 1838, they were estimated to be a large tribe from 1,000 to 1,200 lodges. Subsequently, small pox reduced them to less than 400 lodges.

The Blackfeet Hunting Territory, which was set aside by the Fort Laramie Treaty of 1855, was shared by both the Gros Ventre and the Assiniboine Indians. This treaty granted hunting grounds, with defined boundaries, for the tribes of the Blackfeet, Blood, Crow and Piegan as well. The boundaries roughly extended from the Yellowstone River north to the U.S.-Canadian border and from the Rocky Mountains of western Montana to the junction of the Yellowstone and Missouri Rivers. This area was to be used in common by Indians receiving rations from Fort Browning, Milk River, and Fort Belknap for a period of 99 years. These lands were reduced in size in 1873. Eventually three separate reservations—the Blackfeet, the Fort Belknap, and the Fort Peck—were established by the Act of May 1, 1888.

One of the first trading posts was established near the present town of Dodson in 1868. A year later the new post, Fort Belknap, was established on the south side of the Milk River, about one mile southwest from the present townsite of Chinook. The Fort, named for William W. Belknap, who was the Secretary of War at that time, was a substantial fort combined with a trading post and it became the government agency for the Gros Ventre and Assiniboine Indians living in the area.

In the early 1880, the Fort Belknap Agency was moved from Chinook to its present site five miles east of Harlem on the northwest corner of the reservation. In 1921, the U.S. government allotted 539,065 acres to the 1,171 Indians who were then enrolled on the Fort Belknap Reservation. Thereafter, settlement of non-Indians took place much more rapidly and did so partly in response to the availability of land for cattle and sheep ranching.

In 1888, completion of the Great North Railroad helped the expansion of the livestock industry. Malta became a major shipping yard for cattle and sheep. It was about this same time that gold was discovered in the Little Rocky Mountains, bringing more people to Montana. Because of the variety of people attracted to the area by the gold discover, the towns of Landusky and Zortman became famous as the "two toughest towns in the territory."

The discovery of gold brought with it another problem for the Fort Belknap Indians. Mining claims appeared throughout the area of the Little Rocky Mountains apparently in disregard of the fact that it was Indian reservation land. After the U.S. government appointed a commission to negotiate with the Fort Belknap Indians for surrender of the Little Rockies, an agreement was signed in 1896 which ceded a portion of the Fort Belknap Reservation back to the United States.

In 1969, the Fort Belknap Community Council began proceedings to recover that portion of the Little Rocky Mountains ceded by the Act of June 10, 1896 and thus restore the reservation boundaries described in the Act of May 1, 1888.

ORGANIZATIONAL STRUCTURE

The Fort Belknap Indian Community was organized in 1935 under the Indian Reorganization Act and its constitution and by-laws were approved on December 13, of that year. A corporate charter was ratified August 25, 1937. In 1974, the Fort Belknap Community Council modified the constitution to elect a membership of 12 councilmen to the tribal council on a staggered basis every two years. The constitution states that the Fort Belknap Indian Community Council shall have six Gros Ventre and six Assiniboine members. Every two years, six new members (three Gros Ventre and three Assiniboine) are elected to serve on the Council with the six carryovers from the previous two years. The tribal council then chooses its own officers.

In 1959, the tribal enrollment requirements were changed to require that tribal membership be limited to persons of at least one-fourth degree Assiniboine or Gros Ventre blood and birth to a tribal member.

MEDICAL FACILITIES

The Fort Belknap Community Council created a Tribal Health Department in 1976 in response to P.L. 93-638. The Tribal Health Department is responsible for the administration of the following programs:

1. Chemical Dependency Treatment Program.
2. Community Health Representative Program
3. Family Planning Program
4. Health Education Program
5. Women, Infant and Child Nutrition Program

All of the programs presently under the Tribal Health Department control are contracted via P.L. 93-638. Thus, by gaining more experience and expertise the Fort Belknap Tribal Government is showing strong expression in self-sufficiency and determination by pursuing maximum participation in the contracting process and rendering those health services which are responsible to the need of the community.

The majority of health care is provided by the Indian Health Service. There is an 18 bed hospital located at Fort Belknap and a satellite health station located in Hays; a distance of approximately 35 miles. The Hays station consisting of 1,680 square feet cannot adequately serve 1,300 people. Consequently, the bulk of health care is provided by the 56-year-old hospital at Fort Belknap which is old and needs to be replaced. In all the building has approximately 20,000 square feet, but much of this space is utilized for office space, storage, and other non-medical purpose.

EDUCATION

Fort Belknap Indian children on the reservation attend elementary public schools at Harlem and Lodge Pole. There is a public elementary and high school and an elementary mission school at Hays, mainly attended by those students living near the reservation's southern border. Also, there is a public high school at Harlem (grades 9-12.) Some of the high school students elect to attend off-reservation federal boarding schools.

Only 19.9 percent of the Indian population on the Fort Belknap Reservation has completed high school, which is the lowest in the state. In an Adult Education Needs Assessment, 59 percent of the adult population lacked a high school diploma or a G.E.D. Certification. (Source: 1983 Tribal Statistics)

EMPLOYMENT AND INCOME

Today, as in the past, employment for the reservation's residents is scarce. This scarcity forces many people to move away from the reservation to take up temporary or permanent employment elsewhere.

The Bureau of Indian Affairs and the tribe itself are the major employers on the reservation. Some of the Indians are successful in obtaining jobs in the nearby communities of Harlem, Havre, Chinook, and Malta. Some of the Indian people are supporting themselves by farming and ranching and by jobs in agriculture, while others derive some income from those sources.
The Fort Belknap Indian Reservation has the highest rate of unemployment among the seven reservations in the state of Montana and is virtually undeveloped in every aspect. Fort Belknap is heavily dependent upon federally subsidized programs to alleviate this problem.

The annual income of the tribe is only $90,000. Unemployment fluctuates between a low of 40 percent to a high of 75 percent, depending upon the season of the year.

As of January 1, 1984, the unemployment level was over 70 percent (Employment Assistance Statistics, January 1, 1984, Fort Belknap Agency.)

RECREATION

Along the Little Rockies, the reservation offers some scenic locations. One of the best known sites is in Mission Canyon south of Hays. Visitors will find Indian tribal campground sites throughout the reservation. Non-tribal members must purchase a permit for overnight or extended camping.

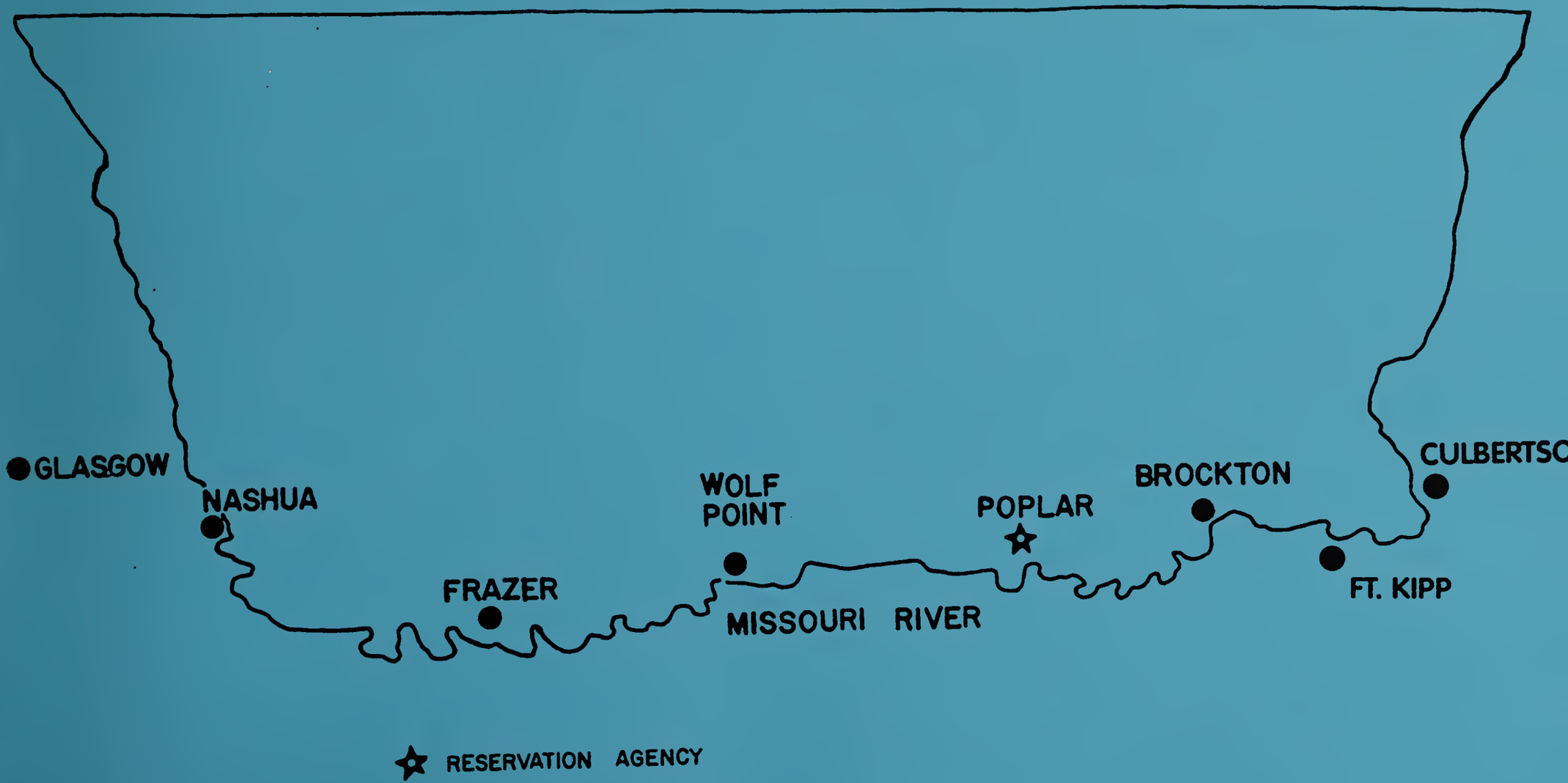
ANNUAL FESTIVITIES

During the 1920's, caravans of Indians from surrounding areas traveled to the Fort Belknap Indian Reservation to participate in the Indian Fair. Today a semblance of the fair and pow-wow is held every year in late July. The celebration, today called the "Fort Belknap Indian Days," features Indian dancing, singing, feasts and "give-aways."

During the first week of October, the Fort Belknap Tribe holds the "Chief Joseph Memorial Dance." In February of each year the "Winter Fair" offers boxing contests and Indian ceremonial dancing. The public is invited to attend these celebrations.

FORT PECK RESERVATION

SIOUX - ASSINIBOINE



FORT PECK RESERVATION

The Fort Peck Indian Reservation covers approximately 2,093,125 acres in northeastern Montana. The reservation area is approximately 80 miles long and 40 miles wide and includes parts of Valley, Daniels, Sheridan and Roosevelt Counties. Elevation throughout the reservation varies from 1,900 to 3,100 feet. The land is primarily a rolling hill and plains setting with minor tributaries of the Missouri River cutting through it. The Missouri itself borders the reservation along the south.

Wolf Point, seat of Roosevelt County, is the largest town on the reservation. Including adjacent Indian residential areas on tribal lands, Wolf Point has a population of roughly 3,500. Poplar, which began as a military camp, has a total population of approximately 3,000. The Fort Peck Indian Agency, headquarters for the Assiniboine and Sioux Tribes, and the Public Health Service, are located in Poplar. These two communities provide most of the consumer goods and services for the resident population. Other towns on the reservation include Frazer, Oswego and Brockton.

The nearest Montana primary trade centers to the reservation are Billings and Great Falls, both approximately 330 miles distant. The towns of Wolf Point and Glasgow are the secondary trade centers of the area along with Williston, North Dakota, which lies not quite 75 miles to the east of Poplar.

POPULATION*

Indians living on or near Fort Peck Reservation	3,923
Indians living adjacent to Fort Peck Reservation	208
Indians living off the Fort Peck Reservation	4,647
Total number of enrolled Tribal members	8,778

*Bureau of Indian Affairs, Fort Peck Agency.

There are about 500 members from other Indian tribes who live on the Fort Peck Reservation. They represent many different tribes, but the largest group is Chippewa from the Turtle Mountain Reservation in North Dakota.

LAND STATUS*

Total acres within the reservation's boundary	2,093,124 acres
Individually allotted lands	510,092.68 acres
Tribally owned lands	395,702.98 acres
Fee title or state lands	1,173,915 acres

Lands on the Fort Peck Reservation were allotted to individuals under a series of acts passed during the years 1908-1928. After 1922, lands not selected by Indians were opened to white settlers and homestead fees went into tribal funds. Much of the better crop land of the area passed from Indian ownership prior to 1930. During the drought years of the 1930's, many of the farms failed and submarginal farm lands were repurchased by the government. This land was returned to the tribes in 1975 by a Congressional Act. In 1973, over 54 percent of the Fort Peck Reservation was owned by non-Indians.

HISTORICAL BACKGROUND

The Fort Peck Reservation is the home of the Assiniboine Indians and the Yanktonai Sioux. The reservation takes its name from a trading post once located west of the reservation and now covered by the waters of the Fort Peck Reservoir. By the Act of May 1888, the present reservation site was established for the Assiniboine and the several Sioux bands who were then receiving rations at the Poplar Agency.

The Assiniboines have lived and hunted in the area north of the Missouri River for longer than anyone really knows. They are

believed to have split off from the Yanktonai Sioux band sometime before 1600. After the split, they evidently moved north, because in 1640, they were reported by Jesuit priests to be living around the Lake of the Woods and Lake Nipigon area in Canada.

At that time, their migration took them as far north as Lake Winnipeg and as far west as the Saskatchewan River. Later in the century, after the Hudson Bay Company established trading posts, the Assiniboine traded around the Hudson Bay and shifted their hunting grounds further to the northwest. It wasn't until the early 1800's that they moved into the Fort Peck area in large numbers.

The Assiniboine people speak a Siouan dialect and still refer to themselves as Nakota, although they are no longer part of the Dakota tribe. They are commonly called "hohe" (rebels) by the Sioux which refers to the fact that they joined the Plains Chippewa and Cree in their wars against the Sioux. Their name in English is derived from the Algonquian "Ass-ni-pwan," meaning "Stone Sioux." This term supposedly refers to the fact that the Assiniboine used to cook with stones in the old stone boiling method.

Geographically, the Fort Peck Reservation is within part of the ancient hunting territory of the Assiniboine. The presence of that tribe there today is another indication of the political subdivision of the Assiniboines. By that territorial hunting right, some of the Assiniboine resent the presence of the Sioux. Until 1888, all land lying north of the Missouri River was Indian Territory. The Milk River Agency was established in 1868 and was designed to accommodate the Assiniboines. They were then moved to Fort Peck in 1871.

The Assiniboine, after they split into the upper and lower groups were too small in numbers to have a reservation of their own. Thus, they left themselves open to whatever the government wanted of them. Since there were Sioux in the Montana territory, the lower branch of the Assiniboine under Redstone sought the Sioux out for protection.

The upper branch of the Assiniboine, after the small pox epidemic, chose to live with or among the Gros Ventre. Thus, the upper Assiniboine Indians are located at Fort Belknap Reservation and the lower Assiniboine and the Sioux at Fort Peck Reservation.

The Sioux at Fort Peck represents all of the three great divisions of the Dakota people. The largest band represented at Fort Peck are the Yanktonai of the Middle Division. Although many Yanktonai are inclined to refer to themselves as Yankton and the Fort Peck group are officially designated as such by the federal government, they are really Yanktonai according to anthropologists and were so identified in the early agency records.

The Teton or Western Division are represented by a few of the Hankpapa sub-band. The Santee or Eastern Division are represented by members of the Sisseton and Wahpeton bands and a few from the Wahpekute band.

The United States Government officially calls the tribe Sioux, although the people in their own language refer to themselves as Dakota (with dialectic variations). The word Sioux is derived from a French corruption of a Chippewa word meaning "snakes" or "adders." This was a derogatory term used by the Chippewa to describe their old enemies.

When whitemen first contacted the Dakota in about 1640, they were woodland Indians living in the area just west of the Great Lakes. Partly because of pressure from the Chippewa who had been armed by the French and partly because of other pressures, the Dakota began to move west. By the 1750's the western groups had begun to cross the Missouri River. Until 1812 the eastern Dakota were allies of the British.

In the winter of 1868-69, the sub-agency was built at Fort Browning, near the present-day town of Dodson. This was the first agency in the area to furnish rations to Indians, and it served the Assiniboine, the Sioux, the Crow, and the Gros Ventre. Later 1871, an agency was established at old Fort Peck to provide rations just to the Lower Assiniboines and several bands of Sioux. Fort Peck continued to be the agency for the Assiniboine and Sioux until 1877, when it moved to its present location of Poplar.

In 1874, the Congress confirmed an 1873 Executive Order by President Grant, which created a joint reservation of 20,000,000 acres of land north of the Missouri River. The Assiniboine, the Sioux, the Blackfeet, and the Gros Ventre Indians all shared this territory jointly until 1887. As the railroad lines moved toward Montana; more pressure was felt for land. The four Indian tribes ceded all lands except their three present reservation sites. The reservation boundaries of the present day Blackfeet Reservation, Fort Belknap Reservation and Fort Peck Reservation were established by Congress in 1888.

ORGANIZATIONAL STRUCTURE

The Sioux and the Assiniboine rejected the Indian Reorganization Act of 1934, preferring the rule of a general council. The Tribes continued to operate under a constitution which they adopted in 1927 and later amended in 1952. The new constitution and bylaws, under which the tribes now operate, were adopted on October 1, 1960. This constitution provides for a representative type of government.

The governing body is the Tribal Executive Board. It is composed of 12 voting members plus a chairman, vice-chairman, and sergeant-at-arms. All board members are elected at large. A secretary-accountant is appointed by the Board. Elections are held every two years.

To be eligible for enrollment in the Fort Peck Tribes, certain qualifications, which were established by Tribal ordinance in 1960, must be met. Those born before 1960 must be on the basic roll or be a descendant of a person on the basic roll, or must have been adopted by the General Council prior to 1960 with the approval of the Secretary of the Interior. After 1960, a one-fourth or more Fort Peck Assiniboine and/or Sioux blood quantum requirement must be met to be considered eligible for tribal enrollment.

HOUSING

Since 1962, the housing conditions of the Fort Peck Indians have steadily improved through tribally-supported and tribally-sponsored programs. Extensive housing programs, both low-rent and mutual help, have been undertaken by the Fort Peck Housing Authority. The Bureau of Indian Affairs Home Improvement Program has helped to bring Indian homes up to standard. A reservation-wide sanitation program, under the direction of the Public Health Service, has improved sewer and water facilities for Indian homes. In conjunction with these projects, the Bureau of Indian Affairs has built new streets and access roads, as well as improved some of the existing roads on the reservation system.

The Fort Peck Reservation had approximately 1,311 housing units of which 926 were built with Department of Housing and Urban Development funds and could be considered as standard housing. Of the 926 units, 421 are low rent units and 505 are home ownership units. The remaining 385 units are substandard homes which are individually owned.

The Fort Peck Housing Authority presently has 24 low rent and 74 home ownership units under construction for a total of 98 units. Fifty low rent and 45 home ownership units were allocated to the Fort Peck Housing Authority for a total of 85 units. Upon completion of all these units, the total number of houses will be 1,504. However, there are still over 300 homes that are substandard and need to be brought to a standard condition.

MEDICAL FACILITIES

The Fort Peck Reservation has Indian Health Services and Health Clinics located in Poplar and Wolf Point, Montana. The estimated Native American service population is 6,500. The clinics offer health services consisting of outpatient, medical records, dental laboratory, x-ray, optometry, pharmacy, mental health, field health and administration.

The Fort Peck Tribes provide contracts through P.L. 93-638 the following health related services:

1. Alcoholism Treatment
2. Community Health Representatives
3. Nutrition
4. Sanitation
5. Health Education
6. Housekeeping
7. Environmental Health
8. Tribal Health Administration

The Fort Peck Tribes fund and administer a tribal dialysis program.

Inpatient services are provided at the Community Hospital in Poplar, the Trinity Hospital in Wolf Point, and other hospitals located in Montana and North Dakota. Currently under construction is a new health clinic to be located in Wolf Point. The facility will replace the current health clinic in Wolf Point and will provide for additional square footage, staffing and services.

EDUCATION

There are four public school systems that serve the Fort Peck Reservation: K-12 with an attendance of approximately 1,200 students located at Brockton, Culbertson, Poplar, Wolf Point and Frazer. Four Head Start Programs, all federally funded, with an estimated attendance of 200-250 students, serve the reservation with locations at Fort Kipp, Poplar, Wolf Point and Frazer. Presently, 105 students from the reservation are attending colleges and universities through the Bureau of Indian Affairs' Higher Education Program of which 70 percent are within the state of Montana

The Fort Peck Tribes have for some time taken advantage of federal programs to aid depressed areas, including the whole range of education and training programs. Past efforts of the Assiniboine and Sioux tribes and the Bureau of Indian Affairs to work cooperatively with the local school systems are producing beneficial results. Recently, there has been a reduction in the high school dropout rate and an increase in the number of high school graduates seeking post-secondary training and education.

There are two colleges located on the Reservation. Fort Peck Community College, a two-year program, and NAES (Native American Education Services) College, a four-year program accredited to award the Bachelor of Arts in Community Studies. NAES-Fort Peck, is a site of the main college in Chicago. The college's philosophy has always been to aid the adult Indian in attaining an education to use for the betterment of his people.

EMPLOYMENT AND INCOME

One serious problem the Indians face is the lack of employment opportunities on the reservation. In 1968, the Fort Peck Tribes were successful in creating a company called Fort Peck Tribal Industries. By 1970, they had brought two more companies to the reservation, but of the three industries formed or brought in by the tribes, only one survived after five years. Early major stumbling blocks to industrial development were the lack of industrial activities and an untested labor force. Today, the tribes have an industrial park, two modern industrial facilities, and a proven labor force.

In 1974, the tribes were able to set up two new companies. A & S Tribal Industries and Fort Peck Manufacturing Company in the Tribal Industrial Park at Poplar. By 1976, the two companies were employing a combined number of 180 people. A new railroad spur, which has been built to the Industrial Park from the main line of the Burlington Northern Railroad, will offer additional possibilities for industrial development and employment for Indian people.

The Fort Peck Reservation is basically rural and supports small family-sized units. Although the area is situated along primary rail an highway routes, it remains seriously isolated from major markets and is isolated even from such Montana trade centers as Great Falls and Billings.

Today the economy of the Fort Peck Reservation is based primarily on farming and ranching. A substantial secondary source is the extraction of oil.

The latest figures for the Fort Peck Reservation indicates a 57 percent unemployment rate.

ANNUAL FESTIVITIES

All-Indian Rodeo—Two-day rodeo held the first weekend in July at Poplar, Montana.

Annual Oil Discovery Celebration—The annual Oil Discovery Celebration held the last week in August at Poplar, Montana. This celebration is one of the largest Indian gatherings in the country.

Badlands Celebration—Held in Brockton the third weekend in June.

Fort Kipp Indian Celebration—Held during the first week in July, at Fort Kipp, Montana, in celebration of the 4th of July. Held annually by the predominantly Sioux communities of Brockton, Riverside and Fort Kipp. This pow-wow has grown in size and importance in recent years.

Iron Ring Celebration—Held during the third week in July in Poplar, Montana, to honor the last Sioux Chief at Fort Peck, Santee Iron Ring.

Red Bottom Celebration—Held during the second week in August in Frazer, Montana. This celebration is held annually by the Assiniboine Indians from the western part of the reservation.

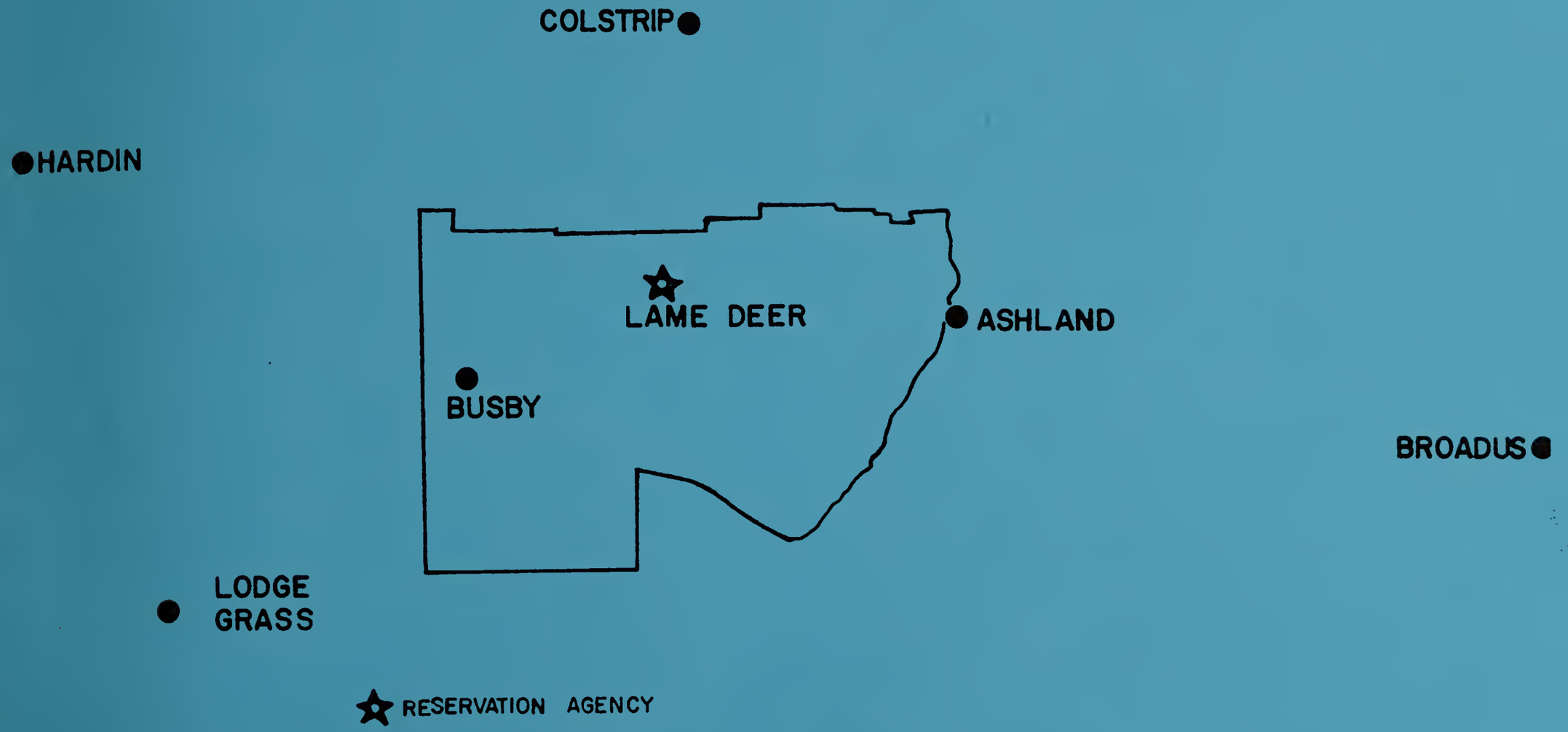
Wadopana Celebration—This is a great little celebration and takes its name from the Canoe Paddlers band of Assiniboine. It is held the first weekend in August at Wolf Point. It's a time for spectators and contestants to watch or dance and have a good time.

Wolf Point Omaha (Indian) Celebration—Held during the last weekend in July in Wolf Point, Montana.

Wolf Point Stampede—Held during the second weekend in July in Wolf Point, Montana. The Stampede has been held annually for over 50 years. It attracts spectators and contestants from all over the United States and Canada.

NORTHERN CHEYENNE RESERVATION

NORTHERN CHEYENNE



NORTHERN CHEYENNE RESERVATION

LOCATION

The Northern Cheyenne Reservation, situated in southeastern Montana, lies within the counties of Big Horn and Rosebud. It is bordered on the west by the Crow Reservation. The reservation is a rugged area, partially mountainous, and primarily suited to livestock grazing. The reservation headquarters and the center of population is Lame Deer. The reservation itself is divided into five districts: Busby, Lame Deer, Ashland, Birney, and Muddy.

POPULATION*

Total number of enrolled Tribal members	5,621

The Northern Cheyenne reservation is not densely populated. There are some residents of other Indian Tribes living on the reservation. There is also a relatively small population of non-Indians living on the reservation.

LAND STATUS*

Total acres within the reservation's boundary	445,000 acres
Individually allotted lands	120,863 acres
Tribally owned lands	316,084 acres
Fee title or state lands	10,259 acres

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, September 1985.

Only about two percent of the land on the Northern Cheyenne Reservation is owned by non-Indians. The Tribal Council has selected a Land Acquisitions Committee whose primary policy is directed to the purchase of land into Tribal ownership. The Committee thus assures that Indian land is retained in Indian ownership.

HISTORICAL BACKGROUND

The Cheyenne Indians, of whom the Northern Cheyenne were a part, were the western-most group of the Algonquian language stock. Originally, they lived in the woodlands area about the Great Lakes migrating westward around the end of the 1600s. They settled in the northwestern corner of what is now Minnesota, where the Red River forms a border between Minnesota and the Dakotas. Later in the 1700s they settled among the Tribes of the upper Missouri River.

During the last decades before the Cheyennes had horses, they were a culture of farmers. As they moved west in the 1700s, they obtained horses and encountered buffalo. These two occurrences changed the Cheyennes from an agricultural people to a typical plains Tribe. They were reported by the French as early as 1680. By 1804, when Lewis and Clark encountered them, they were living on the plains near the Black Hills of South Dakota.

The Cheyenne participated in the treaty-making in 1825 near what is now Fort Pierre, South Dakota. A few years later, the larger part of the Tribe (now the southern Cheyenne) moved southward and made their headquarters on the Arkansas River. The remainder continued to inhabit the plains near the headwaters of the North Platte and Yellowstone Rivers in norther Wyoming and southeastern Montana. The division of the Tribe was recognized by the Fort Laramie Treaty of 1851.

In the Sitting Bull War of 1876, the Northern Cheyenne joined the Sioux and as a consequence of their part in the Battle of the Little Big Horn, they were exiled to Indian territory in Oklahoma to be colonized with the Southern Cheyenne. A small band escaped in a desperate effort led by Chief Dull Knife (Morning Star) and Chief

Little Wolf. These two chiefs, in one of the most heroic episodes of western history, bravely fought against overwhelming odds in leading the small band of men, women, and children back to their homelands. Chief Little Wolf and Chief Dull Knife are buried side by side in the Lame Deer Cemetery. The Northern Cheyenne call themselves "the Morning Star People." The name is taken and used in respect of Chief Dull Knife who was also known as Morning Star.

By Executive Order of November 26, 1884, a tract of country east of the Crow Reservation was set apart as the reservation for the Northern Cheyenne. The reservation was expanded by another Executive Order in 1900 to its present boundaries.

ORGANIZATIONAL STRUCTURE

The Northern Cheyenne Tribe was organized in 1936 under the Indian Reorganization Act. Today the Tribe is a federally-chartered organization with both governmental and corporate responsibilities. The governing body is a Tribal council headed by a President, who is elected at large to serve a term of four years. Other members of the Council include 15 representatives who are elected from the five designated districts, each to serve a two-year term.

The Constitution and By-laws of the Northern Cheyenne Tribe were amended and approved by the Secretary of the Interior in July 1960. Membership in the Tribe is limited to those persons on the official census roll as of January 1, 1935, and to those people of one-half or more Northern Cheyenne Indian blood born to any member or descendant of a member of the Tribe.

HOUSING

The availability of housing on the Northern Cheyenne Reservation has improved greatly in recent years. This is partly due to the fact that the Northern Cheyenne people, like other Tribes in Montana, are participating in federal housing programs. To date, 454 mutual help homes and 192 low rent homes have been built. A grant in the amount of $4.3 million has also been awarded to the Northern Cheyenne Housing Authority for renovation of 412 mutual help homes.

The Northern Cheyenne Tribe also obtained funding for a Senior Citizens Complex in 1978, which now houses some of the reservation's elderly in its apartments.

MEDICAL FACILITIES

An Indian Health Service (IHS) Clinic is located in Lame Deer, Montana. The clinic provides medical doctors, dentists, nurses, sanitation personnel, nutritionists, etc., in the clinic setting. The nearest IHS Hospital is Crow Agency, 45 miles west of Lame Deer, Montana. Other medical facilities are available in Colstrip, Hardin, and Forsyth, Montana. The nearest large specialized facility is Billings, Montana, which is about 110 miles from Lame Deer, Montana.

EDUCATION

Elementary students are served by six schools: Labre Indian School, Ashland Public School, both in Ashland; Lame Deer Public School, Lame Deer; Busby School, Busby; Hardin Public School, Hardin, and Colstrip Public School, Colstrip, Montana. Colstrip High School is located 23 miles north of Lame Deer, Labre High School is located 23 miles east of Lame Deer and Hardin High School is located 55 miles west of Lame Deer. Students ride the buses daily. With the exception of Colstrip, none of the schools has an exclusively Indian enrollment. Each school has a student body which is predominately Indian.

Dull Knife Memorial College was originally chartered in September 1975 by Tribal Ordinance as the Northern Cheyenne Indian Action Program Incorporated. Funding was granted by the Indian Technical Assistance Center of the Bureau of Indian Affairs. The College provides a library, counseling, dormitories, food services, health services, placement services and an adult basic education (GED) program for its students.

EMPLOYMENT AND INCOME

Major employers on the Reservation include the Labre Indian School, the federal government, Tribal government, Montana Power Company, Bechtel Power Company, Western Energy Company, Morning Star Construction Company and Marin Financial Corporation.

The Branch of Forestry of the Bureau of Indian Affairs hires many local people during the summer forest fire season.

Though there are some job available, the unemployment rate on the reservation is 53 percent.

Tribal income or operating funds for the Northern Cheyenne Tribal government are derived for the most part from grazing fees, farm and pasture leases, timber and stumpage fees. The funds are administered by the Tribal Council and provide funds for charity, land acquisition, Tribal Administration, burial insurance, law enforcement services, alcoholism programs, ambulance service, and other community service programs.

Underlying the Northern Cheyenne Reservation is a very large high grade low sulphur coal deposit. Under a unanimous decision rendered by the U.S. Supreme Court on May 19, 1976, the Northern Cheyenne Tribe now owns all minerals underlying the Northern Cheyenne tracts.

RECREATION

The Northern Cheyenne Reservation and its surrounding area offer a variety of activities for persons enjoying active outdoor recreation. Fishing and camping are popular sports on the reservation. Non-Indians can purchase permits which allow fishing in all ponds and streams.

Points of interest on the Northern Cheyenne Reservation include:

- Head Chief Battlefield
- Custer's Last Camp
- Two Moons Monument at Busby
- Northern Cheyenne Tourist Center
- Buffalo herd on exhibit (17 head)

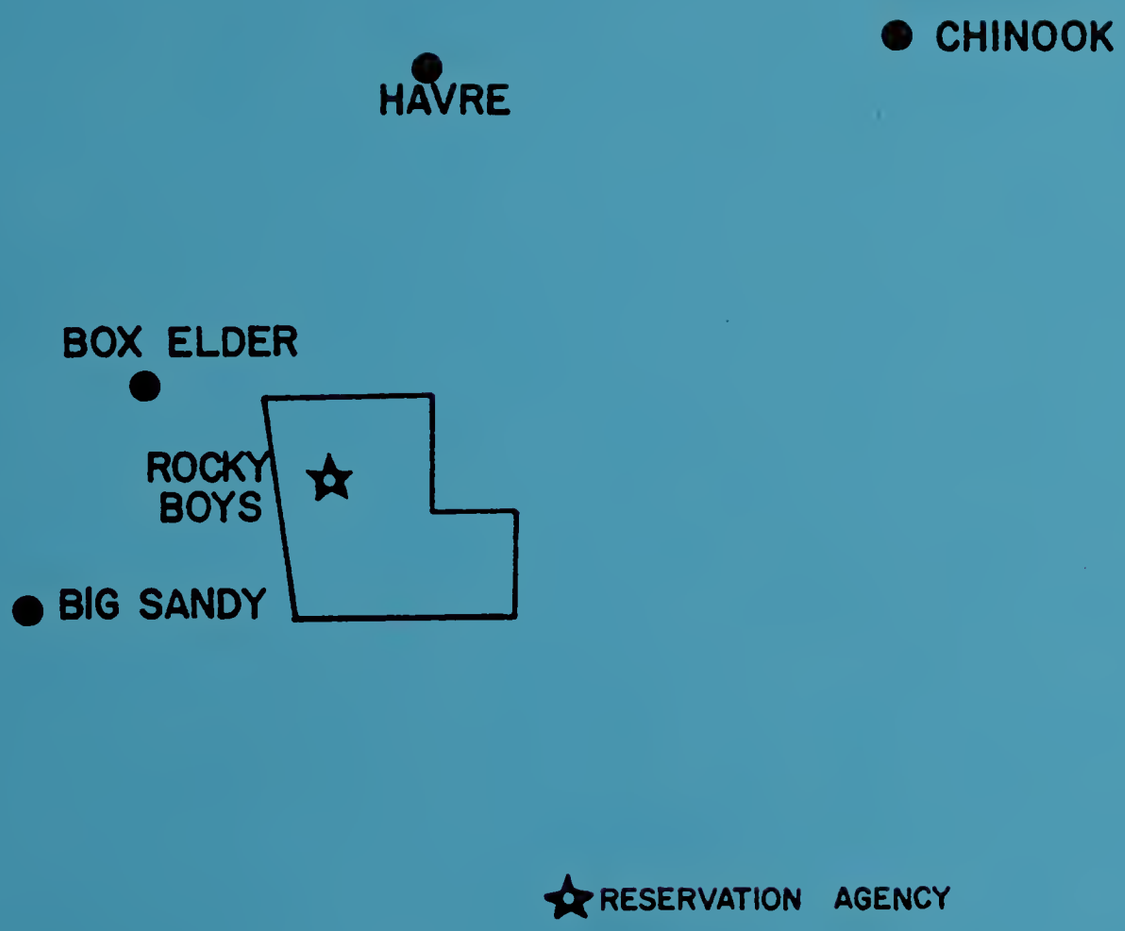
ANNUAL FESTIVITIES

An All-Indian Rodeo is held each year on Memorial Day. Activities include a parade and Indian dancing.

At the Annual Fourth of July Pow-Wow, articles of jewelry, clothing, Indian food, etc., can be purchased. On the second weekend in August, the White River Cheyenne Pow-Wow is held in Busby. The public is welcome.

ROCKY BOY'S RESERVATION

CHIPPEWA - CREE



ROCKY BOY'S RESERVATION

LOCATION

The Rocky Boy's Reservation is located in northcentral Montana south of the Canadian border. The major portion of the reservation lies within Hill County and the smaller portion within Choteau County.

The Bearpaw Mountains, ranging across the upper half of the reservation, create a varied topography over this portion of the land and account for the scenic nature of the area. Altitude varies from 6,000 or more feet in these mountains to approximately 2,000 feet at lower levels. Mountain peaks and deep canyons contrast sharply with the nearly level bottom lands.

Many of the reservation's residents live in the district of the Rocky Boy Agency. Other communities on the reservation where Indian populations are concentrated include: Box Elder, Duck Creek, Haystack, Parker and Sangrey.

The important secondary trade centers in the reservation area include Havre, about 30 miles north, and Big Sandy, approximately 25 miles southwest of the reservation. Box Elder, 14 miles west of the reservation is the nearest community providing some public services. Great Falls, the second largest city in Montana, is located approximately 85 miles southwest of the reservation and serves as the primary wholesale-retail trade center to this area.

POPULATION*

Indians living on or near the Rocky Boy's Reservation	2,484
Indians living off the Rocky Boy's Reservation	1,386
Total number of enrolled Tribal members	3,870

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, September, 1988.

The total tribal membership has grown through the years. There are also some Indians belonging to other tribes living on the Rocky Boy's Reservation. Almost 64 percent of the on-reservation population is under 24 years of age. The total number of males and females is nearly evenly divided.

LAND STATUS*

Total acres within the reservation's boundary	108,015 acres
Tribally owned lands	107,613

The entire reservation is no larger than some one-family cattle ranches in Montana. All of the reservation land is tribally owned and controlled for pasture crop farming and leasing. Enrolled tribal members may obtain free-use assignments of up to 160 acres. About half of the reservation is in 160-acre assignments.

HISTORICAL BACKGROUND

The Rocky Boy's Reservation differs in several respects from the other reservations in Montana. It is the smallest reservation and the home of the smallest group of Indians. Unlike the other reservations, Rocky Boy's was not established by treaty, but rather by Congressional action in 1916. It was the last Indian reservation to be established in Montana.

The reservation's unusual name comes from the leader of a band of Chippewa Indians. Translated from the Chippewa language, it means Stone Child, but the original translation was lost and Rocky Boy evolved.

The history of the settling of the Rocky Boy's Reservation was in its infancy long after the other Indian reservations in Montana were established. Rocky Boy's people were among a number of Chippewa Indians who originated in the Great Lakes region. For reasons not known, these people severed their ties with their original tribes and migrated to the northern plans region. Little Bear was the chief of one of the bands of Canadian Cree.

For many years, the small bands of Chippewa and Cree Indians moved between Montana cities such as Butte, Helena, Great Falls, Havre, Choteau and Chinook, and often into and out of Canada. Montanans tended to regard them as Canadian Indians, and in 1896, Congress appropriated $5,000 to finance the deportation of these so-called Canadian Indians from Montana back into Canada. Some of the Indians were deported, but they quickly returned.

Because his name carried a stigma in connection with the Riel Rebellion in Canada in 1885, Little Bear was unsuccessful in his attempts to get a reservation set aside for his followers, and he was forced to join Rocky Boy's band. In 1904, a bill was introduced into Congress to provide a home for the Indians on the Flathead Reservation. The bill was not passed. In 1909, the Rocky Boy band was located near Helena, and a bill was introduced to set aside land for them in northeastern Montana. They never occupied this land and in 1910 the 1,400,000 acres in Valley County were opened for homesteading.

Both Little Bear and Rocky Boy were weary of the hand-to-mouth existence of their people. With the help of some prominent whitemen of the time, including William Bole, publisher of the Great Falls Tribune, Charlie Russell, and Frank Linderman, the Rocky Boy's Reservation was created. On September 7, 1916, the 64th Congress designated a tract of land, once part of the abandoned Fort Assiniboine Military Reserve, as a home for the Chippewa and Cree Indians. Located south of Havre, this refuge consisted of approximately 55,000 acres. Only about 450 of the Indians, perhaps half of those eligible, chose to settle on the reservation. In later years, more land was added to the original acreage until the reservation reached its present size.

ORGANIZATIONAL STRUCTURE

In 1935, the tribal members elected to organize under the provisions of the Indian Reorganization Act. They formed the Chippewa Cree Tribe of the Rocky Boy's Reservation. Following the approval of their constitution in 1935, their charter was ratified the following year.

The governing body of the tribe is the Chippewa Cree Business Committee. The Committee is made up of eight representatives and a chairman, all of whom are elected at-large by the reservation membership. The Chairman as well as four tribal representatives are elected to four-year terms while the four others serve a two-year term. This rotational type of election allows for continuous tribal government service to the tribal members.

Since the creation of Rocky Boy's Reservation, intermarriage has amalgamated the two tribes until today they can be listed on the membership rolls only as Chippewa Crees.

HOUSING

During recent years, through efforts of federal programs and the cooperation of the Chippewa Cree Tribe, there has been an overall improvement in the availability and quality of housing on the Rocky Boy's Reservation. Both the Department of Housing and Urban Development, and the Bureau of Indian Affairs have contributed to this improvement.

There are 450 housing units on the reservation. The units are found scattered in various communities throughout the reservation, with a majority of the units found in small groups of ten or more homes in a community.

Housing is a critical problem for Rocky Boy's Reservation and many of the homes are built through government programs.

MEDICAL FACILITIES

Like members of other Indian tribes, the Rocky Boy's inhabitants receive health care from the Indian Health Service.

The Indian Health Service, funded through U.S. Public Health Service, maintains an outpatient clinic at the Agency. Services

provided include: outpatient medical care, dental care, laboratory and x-ray services, sanitation environmental consultation and services, psychiatric social worker consultation, sanitation facilities construction, and health education services. In addition to the residents of Rocky Boy's, Indian people residing in the surrounding communities, such as Havre and Great Falls, also use the clinic.

EDUCATION

Schools on the reservation were formerly under the jurisdiction of the Bureau of Indian Affairs, but in 1960, they were made a part of the public school system. Today, the Indian children may attend schools located on the reservation from kindergarten through the 12th grade. An all-Indian school board has assumed operational responsibility for the independent elementary school district established at Rocky Boy's Agency in 1970 and the Rocky Boy Public High School established in 1991. High school students from Rocky Boy also attend schools at Box Elder and Havre.

Until the late 1970's there was no secondary level instruction available to Indian children on the Rocky Boy's Reservation.

EMPLOYMENT AND INCOME

There is a high unemployment rate on the Rocky Boy's Reservation which is somewhat offset by the few existing economic enterprises such as wheat farming and a post and pole operation. These enterprises employ some tribal members, but much of the work is seasonal.

Of the 2,484 residents on or near the reservation, there is a potential labor force of 1,093, including 558 men and 535 women. The unemployment rate is 74 percent.

Principle employers include the schools, Bureau of Indian Affairs, Indian Health Service and Tribal Government. A tribal owned farming and ranching enterprise (Dry Fork Farms) and Post and Pole Enterprise employ a few people.

RECREATION

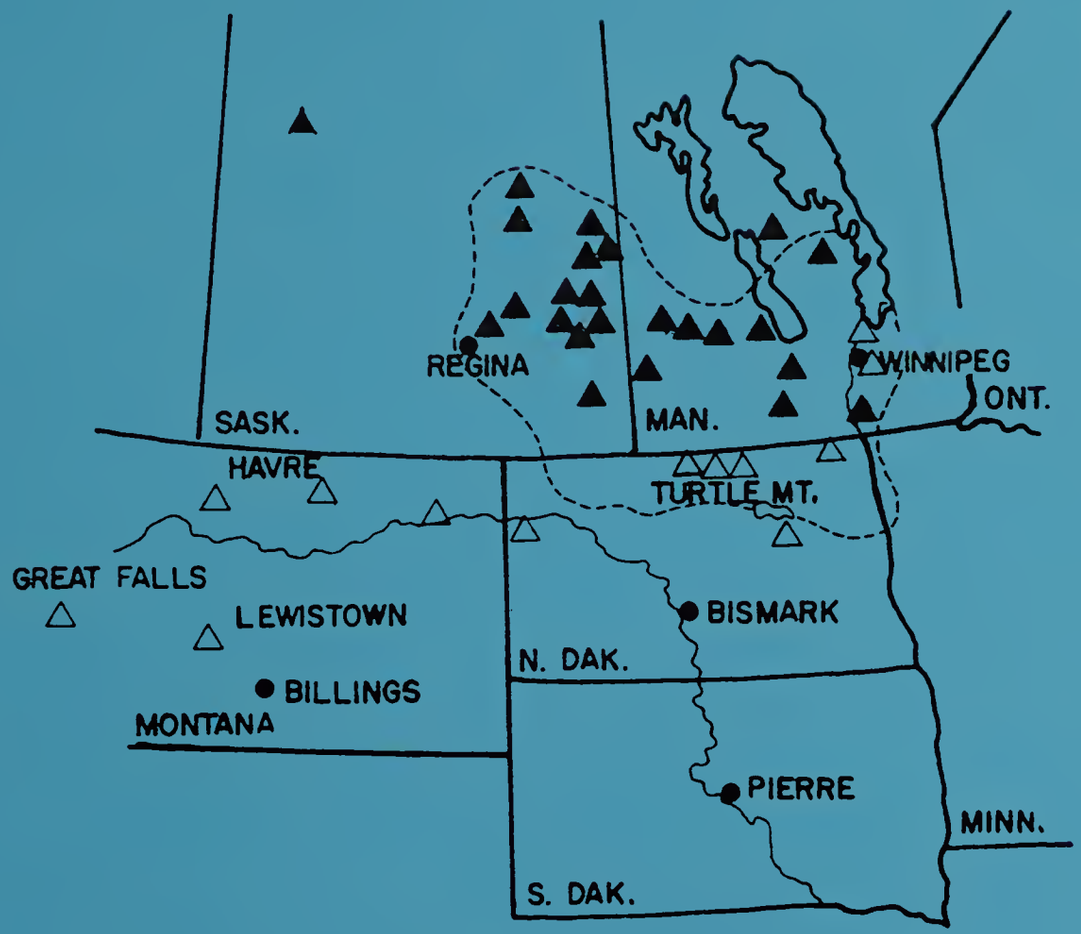
In 1969, the tribal council approved the construction of a ski lift located southeast of the Rocky Boy's Agency. During winter months, Northern Montana College, which is located in Havre, holds ski classes and ski competitions at this recreational area. A new chair lift was constructed in 1978. The recreation building located next to the ski area is equipped with facilities necessary for operating a bar and cafeteria.

Campgrounds are located throughout the reservation area. Camping and fishing permits are available for purchase from the tribe.

ANNUAL FESTIVITIES

The Rocky Boy's Pow-Wow is held during the first weekend in August. Indians from surrounding areas join in this celebration.

THE OJIBWA (CHIPPEWA) INDIANS



The dotted line shows the territory ranged by the tribe during the later half of the 19th century. The solid triangles show present day full-blood reservation or reserve communities, while the white triangles show present day Metis (mixed blood) communities.

LITTLE SHELL BAND OF CHIPPEWA

LOCATION

The Little Shell Band of Chippewa Indians, without a reservation or land base, live in various parts of Montana. Some live on the various Indian reservations and have intermarried with members of other tribes. Others live in urban areas such as Great Falls, Helena, Lewistown and Butte. The most well-known "landless" Indian community is located on the outskirts of Great Falls and is known as "Hill 57."

POPULATION

The Population figures of the Little Shell Band of Chippewa Indians are not accurately documented. It has been estimated that there are over 4,000 people who can claim direct descendancy to the Little Shell Band. With the help of a centralized tribal office, tribal leaders are attempting to establish an official enrollment census.

LAND STATUS

None.

HISTORICAL BACKGROUND

To understand the Indians in Montana who are not affiliated with any established reservation, it is necessary to go back to the early French colonization of North America. This group traces their origins back to the Red River settlements, which were concentrated along the North Dakota and Minnesota boundary and into Canada.

Until 1870, the great unsettled regions of the Canadian northwest had been controlled by the Hudson's Bay Company under the Royal Charter granted to it in 1670. These lands were governed as a private empire almost entirely in the interests of the fur traders. In 1870, the Company's territory was annexed to Canada and the provinces were organized and settlers began moving in.

As settlement and business increased, there was growing pressure for transportation routes that would like the new provinces with the rest of Canada. At that time, Manitoba could not be reached by land except through the United States. Roads had not yet been built across the rugged Canadian shield country, and the part of it which lay west of Lake Superior still belonged to the Ojibwa (Chippewa) Indians.

Construction of a trail was begun from Port Arthur (now Thunder Bay) on Lake Superior in 1868, and in 1870, it was opened by a military expedition from eastern Canada which traveled over it all the way to Winnipeg. Almost the entire length of this trail, called the Dawson Route, lay in Ojibwa country. The Indians immediately objected to the unauthorized traffic passing through their land.

In 1871, the Ojibwa met with government commissioners at Fort Frances and demanded payment for the right-of-way through their country. The commissioners said they were authorized only to buy the land itself. If the Ojibwa wished to be paid at all, they must cede the land. The meeting was broken off.

The number of Indian people living in this region was not great. They decided to resist the taking of their land by uniting with the larger population of Metis (May-tee, French for mixed-blood) people who lived there. The Metis had grown in numbers during the nearly 150 years of European and Indian contact through the fur trade in the Red River Valley. The Metis lived in well-organized communities and supported themselves by a combination of buffalo hunting and farming. The Metis also resented having the country made a part of Canada without the consent of the people living in it. But by 1871, they decided to accept the changes peaceably, at least for the time.

In 1885, members of both the Indian and the Metis groups joined together in an armed uprising against the government of Canada.

They were led by a Metis named Louis Riel. Most of the rebellion was conducted by the Metis and the Cree Indians, but one small band of Ojibwa had split off from the Red Lake Band many years before and had lived on the plains, hunting the buffalo. Their leader was known as Stone Child, which was in time translated to "Rocky Boy." They had migrated northward and had allied themselves with a Saskatchewan Cree band led by a chief named Big Bear.

The Ojibwa band, along with Big Bear's people, took an active part in the Riel uprising. After they had been defeated by the Canadian troops, they fled south across the border into Montana. For more than 25 years, this mixed group of Chippewa and Cree Indians lived an unsettled life.

When there was no longer buffalo, they survived by collecting and selling the bleached bones and polished horns of the great animals which had been left strewn across the prairies during the last slaughters of the herds. They had no reservation land or no legal rights. The Montanans considered them to be Canadian Indians, and at one time, U.S. troops deported them across the Canadian border.

Another far western group of Ojibwa (Chippewa) Indians had also become separated form the rest of their tribe during these troubled years. They were people who lived in the Turtle Mountain area of North Dakota. They had belonged to the Pembina Band, but when the Red Lake and Pembina leaders signed the Treaty of 1864, ceding the Red River Valley along with the claims to land in Dakota Territory, they were not consulted. They refused to recognize the treaty and for a while the U.S. Government set aside the land they claimed.

The Commissioner of Indian Affairs in his report of 1882 stated that the Metis-Chippewa claims to land were valid and that they had "good title to this land." However, on October 4, 1882, these lands were opened to settlement except for two townships in the Turtle Mountains, which were retained for a reservation. However, many of the Chippewa and Metis had built homes and settled in the area and felt they should be allowed to stay in their homes.

In 1890, Congress authorized a Commission to investigate the land claims of the Chippewa. During the eight years between the opening of the land for white settlement and the Congressional Commission, there was no method of establishing legal land claims.

In 1891, the U.S. Indian Agency, John Waugh, appointed 32 men to work with him on determining which Indians were to be legally enrolled on the "Turtle Mountain Reservation." His committee included 16 Chippewa and 16 Metis; however, he appointed his committee at a time when Little Shell and his band were in Montana hunting. Consequently, none of the Little Shell Band were represented on this important committee. Of the total committee of 32, Agency Waugh selected five members to determine which families and individuals were to be enrolled at Turtle Mountain. The committee struck 112 families, of 525 individuals, from the rolls. In some cases brothers were even separated, one being considered "enrolled" and the other "non-enrolled."

Chief Little Shell arranged for a Metis lawyer, John Bottineau, to represent the claims of the Little Shell Band and other displaced Chippewa and Metis people. When the congressional commission finally arrived in the Devil's Lake area in 1892 to investigate all of the claims, Little Shell and his lawyer were refused an audience to present their claims.

On September 24, 1892, the government ordered all non-enrolled members to leave the Turtle Mountain Reservation. The remaining "enrolled" members gave up their claims to 9,500,000 acres of land in the Red River Valley in exchange for the two townships previously set aside as the "Turtle Mountain Reservation" and a payment of $1,000,000. (This treaty is often referred to as the "ten-cent treaty" in reference to the price paid for the land, i.e., $1,000,000 for 9,500,000 acres.) Little Shell and his followers bitterly opposed the treaty. On October 24, Little Shell sent a letter of grievances against the treaty to the U.S. Government. In spite of these objections, in December 1892, the treaty was sent to Congress for ratification. On January 26, 1898, Little Shell again expressed the opposition of his followers against the treaty.

In January 1905, the Assistant Attorney General held that the treaty did not give a general release for all claims to lands north of Devil's Lake. In February of that same year, the Indians on Turtle Mountain signed the necessary release papers, but Little Shell and his followers refused to sign. The treaty was finally ratified by Congress on April 21, 1906, but with an added clause that any members who could not be accommodated on the two townships in the Turtle Mountains could homestead on any public domain land and still retain their treaty right.

The white settlers were very much opposed to the Chippewa Indians homesteading because they claimed that these lands would never be on the tax tolls, and therefore, the Indian and Metis operators would have an unfair economic advantage. The Metis and Chippewa Indians had great difficulty with their homestead claims because they had to establish the fact that they were a "Turtle Mountain Indian" before they were allowed to homestead. This regulation made it impossible for Little Shell and his followers to homestead.

In 1927, Joseph Dussome of Zortman tried to organize the "Abandoned Band of Chippewa Indians." In 1934, Dussome incorporated the group as the "Landless Indians of Montana." In 1930, the government purchased 37,000 acres of land near Box Elder for these "landless Indians," but the land was placed under the jurisdiction of the Rocky Boy's Agency. They decided which people would be allowed to settle on the land.

HOUSING, MEDICAL FACILITIES AND EDUCATION

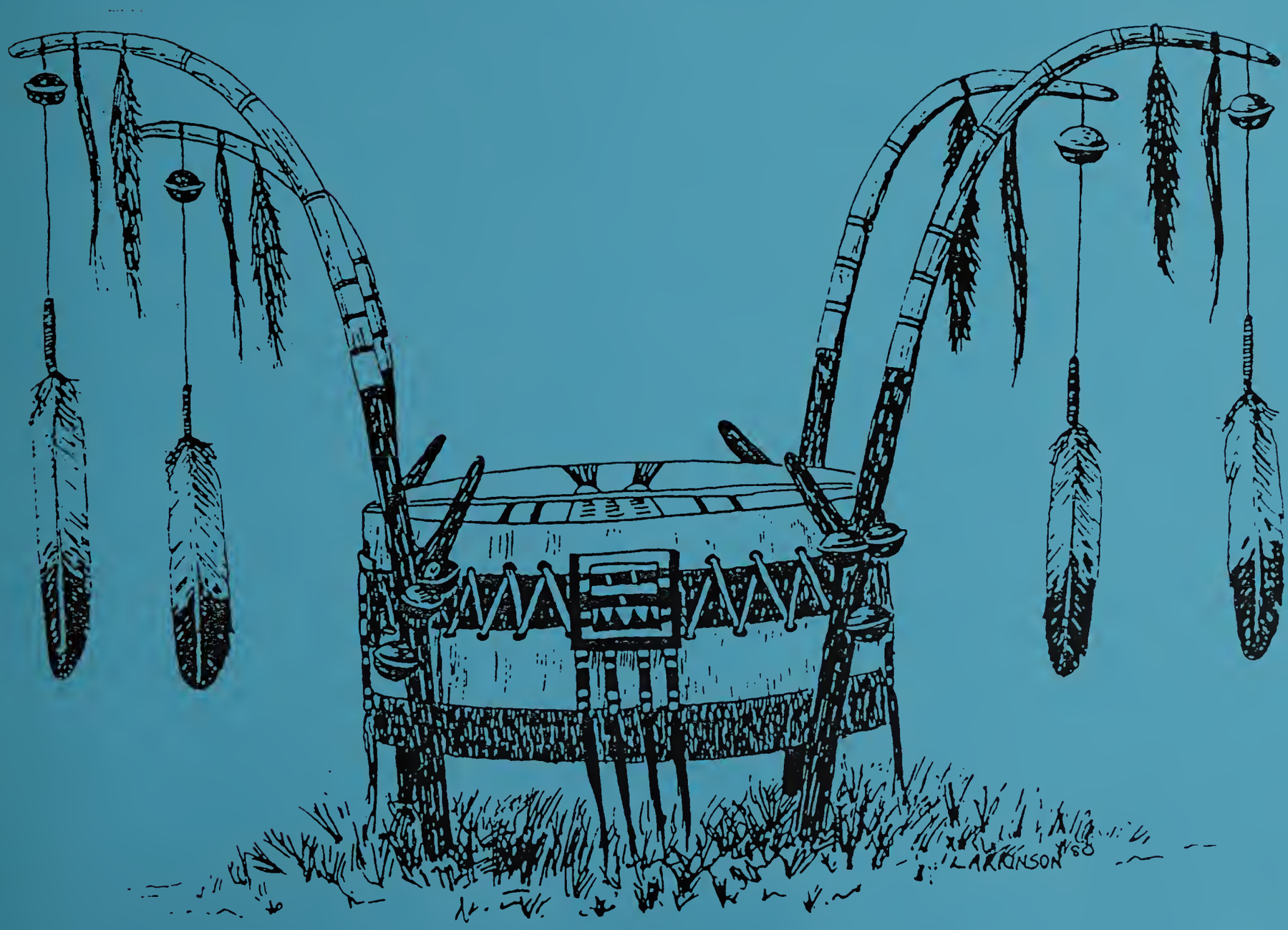
Because the Little Shell Band is not a federally-recognized group, they do not qualify for any of the services such as housing, medical facilities, and education provided by the U.S. government for federally recognized groups of Indians. However, they are able to obtain some services through urban Indian centers located in larger communities such as Helena, Great Falls and Butte.

LITTLE SHELL TODAY

The Little Shell Band of Chippewa have established a centralized tribal office, which is currently located in Havre. They are governed by a tribal council comprised of elected representatives from throughout Montana. They meet on a quarterly basis to conduct business.

The Little Shell Band is attempting to obtain Federal Recognition from the U.S. government. It is a slow, unwieldy process which takes years. In September, 1981, the Little Shell Tribe was 31st on a list of 75 tribes that have filed the necessary petitions to begin the process. They are nowhere near (1992) the top of the list to have the petition heard. Federal recognition would provide the Little Shell people with many needed services, especially in the areas of health care and education.

This information was provided by James Parker Shield.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MONTANA INDIAN EDUCATION CHRONOLOGY

The following chronology is a summary of some of the major events in Montana Indian education, from 1972 to 1991. Listed are major events and legislation that have made a significant impact on the education of Indian people in our state. This document was prepared by the Office of Public Instruction and the Montana Advisory Council for Indian Education. In addition to historical information, we have listed events that have happened more recently.

(June, 1972)
Montana Constitutional Convention adopts Article X, Section I, Paragraph 2, of the new constitution indicating the "State of Montana recognizes the distinct and unique cultural heritage of the American Indian, and is committed in its educational goals to the preservation of their cultural heritage."

(March 1973)
House Bill 343 passed the Montana legislature. This bill set up a requirement that all teachers in Montana, who teach on or near an Indian reservation, have a background in Indian studies. The bill also encouraged all schools in Montana to comply with the provisions of the law.

(February 1974)
House Joint Resolution 60 passed the Montana legislature. This legislation instructed the Board of Public Education and the Board of Regents to devise a Master Plan for enriching the background of all public school teachers in American Indian culture.

(March 1975)
Senate Joint Resolution 17 passed the Montana legislature. The resolution encouraged public schools to include courses on Indian history, culture, and contemporary affairs in their curricula, and also encouraged teacher training institutions to provide programs specifically designed to prepare teachers to teach Indian children.

(March 1975)
House Joint Resolution 57 passed the Montana legislature. This resolution designated the fourth Friday in September of every year as "Native American Day," and invited the people of Montana to observe the day with appropriate ceremonies and activities.

(December 1975)
The Indian Culture Master Plan - A plan for enriching the background of public school personnel in American Indian culture, was adopted by the State Board of Education.

(April 1979)
House Bill 219 passed the Montana legislature. This bill amended Montana statue to make the law requiring that certain teachers obtain instruction in American Indian studies, permissive rather than mandatory.

(April 1984)
The Board of Public Education adopts a Policy Statement on American Indian Education, which encourages programs and services to meet the unique educational needs of American Indian youth and adults, and also called for the establishment of a statewide Indian Education Advisory Council.

(June 1984)
The Board of Public Education and the Office of Public Instruction establish the Montana Advisory Council for Indian Education, to advise the Board and the State Superintendent in educational matters involving Indian students. The Council is to consist of delegates from all reservations and major Indian educational organizations.

(March 1990)
Superintendent of Public Instruction Nancy Keenan issues a Position Paper—Commitment to American Indian Education in Montana. This paper reaffirms her support for Article X, Section 1, paragraph 2 of the Montana Constitution, and her commitment to work closely with Indian people in order to increase the educational attainment level of Indian students. She also states her opposition to using P.L. 81-874 for state equalization.

(March 1990)
Montana Forum for Indian Education is held in Helena. The one day forum sponsored by the Board of Public Education and the Office of Public Instruction gave Indian tribes and Indian education organizations an opportunity to provide testimony and recommendations aimed at improving the state educational system for the benefit of Indian people.

(May 1990)
"Opening the Montana Pipeline Conference: American Indian Higher Education in the Nineties", is held at Montana State University in Bozeman. A major focus of the conference is to propose strategies and an educational action plan for the State of Montana.

(June 1990)
Policy on minority achievement on submission to the State Board of Regents.

(September 1990)
Montana Indian Education Retreat is held at Fairmont Hot Springs to allow participants to plan a legislative agenda, and draft a series of recommendations for state educational decision-makers.

(September 1990)
State Board of Education holds meeting at Salish Kootenai College in Pablo.

(September 1990)
Policy on Minority Achievement: Montana University System, passed by the Board of Regents.

(September 1990)
Indian educators meet with the Legislative Committee on Indian Affairs to discuss legislative agenda developed at the Retreat.

(January 1991)
State Plan for Indian Education made available for public comment. This plan will summarize all of the recommendations of the "Opening the Pipeline Conference," the Montana Forum for Indian Education, and the Indian Education Retreat. It will be reviewed yearly to determine if progress is being made in the education of Montana Indians.

(January 1991)
The Montana legislature approves a line item budget in the Office of Public Instruction to fully fund an Indian Education Specialist on state funds.

GENERAL AMERICAN INDIAN CHRONOLOGY

(October 12, 1492)
Christopher Columbus landed in the Americas, discovering an alternative route to the home of Native American tribal peoples, instead of an alternate route to the Asian Indies.

(1568)
Native Americans became the recipients of the Anglo-Europeans' formal education, with the establishment of a French Jesuit mission school in Havana for the Indians of what is now Florida.

(March 24, 1617)
The Anglican clergy were directed by King James I to raise funds for the establishment of churches and schools for "Christianizing and civilizing" the Indian children of the current state of Virginia.

(1625)
First American deed executed between Indians and English colonists. Some of the newly arrived immigrants requested 12,000 additional acres of Pemaquid land from Samoset, who ceremoniously made his mark on a piece of paper, thereby contradicting his land concept and transferring the land.

(1691)
The College of William and Mary chartered for the secular and religious education of certain young Indian males.

(17th Century)
Dartmouth College and Harvard College (University) chartered for the express purposes of educating Indian and English youths. The former were to be molded into the image of the newly arrived foreigners.

(1775)
The Second Continental Congress organized three departments of Indian affairs: Northern, Middle and Southern.

(1775)
Dartmouth College appropriated funds ($500) by the Continental Congress for the education of Indians.

(1778)
Articles of Confederation became effective providing among other things for Indian trade regulation and management of Indian affairs.

The United States Constitution empowered Congress "to regulate commerce with foreign nations and among the several states, and with the Indian Tribes." The states were also prohibited from dealing with any Indians within their respective boundaries.

(August 7, 1786)
Ordinance establishing, within the Department of War, an Indian Department with Henry Knox, then Secretary of War, charged with the responsibility for Indian affairs.

(1789)
Northwest Ordinance, a statute continuing then existent Indian policy.

THE UTMOST GOOD FAITH shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed unless in justified and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them.
—An Ordinance for the Government of the Territory of the United States northwest of the river Ohio, 1789
[Quoted from Vine Deloria, Jr., Of Utmost Good Faith]

(1789-1871)
Treaty Policy Period of Federal-Indian Relations—Indian tribes were treated as foreign nations with whom approximately 400 treaties were negotiated of which 371 were ratified by the United States Senate.

Article VI of the United States Constitution addressing itself and ALL treaties states that they "shall be the supreme law of the land; . . . anything in the Constitution or laws of any State to the contrary notwithstanding."

(1790s)
Beginning of annuity payments as agreed to in treaties. Payments were for services, such as education and health, as well as for annuities in the form of money or goods for a specified period of time or in perpetuity.

(1794)
Treaty with the Oneida, Stockbridge and Tuscarora nations, the first treaty in which education for Indians was specifically mentioned.

(1819)
An act passed marking the beginning of the period of federal support for the education of Native Americans, which until 1873 provided for a "Civilization Fund" on an annual basis.

(1824)
The Bureau of Indian Affairs, with personnel of three, established with the War Department.

(May 28, 1830)
The Indian Removal Act mandated the removal of the Indian tribes west of the Mississippi, supposedly to save them from contamination by the Anglo-Europeans and from extinction. In actuality, it facilitated westward expansion.

The Cherokee's "Trail of Tears" was the result of this removal policy, in which approximately 4,000 died on their forced march west.

(1831)
In the case of The Cherokee Nation vs. Georgia, Chief Justice John Marshall, handed down the decision that tribes were "domestic dependent nations" subject to the United States Congress, but not to state law.

(1832)
A Supreme Court decision in the case of Worcester vs. Georgia reaffirming the sovereignty of the United States and the tribe, and that the removal of the tribe by the state of Georgia was illegal.

(June 30, 1834)
The Indian Trade and Intercourse Act as its names implies, regulated trade and intercourse with Indian tribes, as well as provided for the organizational operation of a Department of Indian Affairs.

(1849)
The Bureau of Indian Affairs was transferred from the Department of War to the Department of the Interior.

(1852)
Successful Indian control of education exemplified by the "Five Civilized Tribes," specifically the Cherokees who operated 21 schools and two academies for their then 1,100 student body.

(December 24, 1864)
Sand Creek Massacre of the Cheyenne and Arapaho.

(1868)
Congressional committee report disclosed abysmally low socio-economic and educational conditions of the Native American tribal peoples.

(1868)
Washita Massacre of the Cheyenne.

(1868)
Ratification of the 14th Amendment extending citizenship in the United States and respective states to those born in this country.

Indians were not included in this action because of being born in a tribe, which was considered to be a foreign nation.

(January 23, 1870)
Baker Massacre of the Blackfeet.

(1871)
Treaty Policy Period of Federal-Indian Relations ended.

(March 3, 1871)
Appropriations Act ended the policy of making treaties with Indians and inaugurated policy of domestic affairs relationships with Indians.

(1871-1887)
Reservation Policy Period of Federal-Indian Relations Land areas reserved by tribes within which boundaries they were expected to live. Created by treaties, Congressional Act and Executive Orders, 286 such land areas remain ranging in size from the tiny Strawberry Valley Rancheria in California to the gigantic Navajo Reservation.

(June 25, 1876)
The Battle of the Little Big Horn at which Native American resistance to Anglo-European domination resulted in the defeat and death of George Armstrong Custer and 264 of the men under his command.

(September 9, 1878)
The beginning of the six week march from Oklahoma back north of the Northern Cheyennes led by Little Wolf and Morning Star. Of the 297 men, women and children who began their walk back home, less than one-third were young men.

(1879)
General R.H. Pratt established at Carlisle, Pennsylvania the first Indian boarding school located off a reservation. The Pratt philosophy of removal of student from family and tribe and imposition of rigid military discipline characterized Indian education for the ensuing 50 years.

(November 16, 1884)
Tongue River Indian Reservation for the Northern Cheyennes created by Executive Order signed by President Chester A. Arthur.

(1885)
Major Crimes Act in which Indian cases regarding major crimes are to be tried in Federal courts. The seven original major crimes were: arson, assault with intent to kill, burglary, larceny, manslaughter, murder and rape. There are currently 14 such crimes.

(February 8, 1887)
Passage of the General Allotment Act, also known as The Dawes Severalty Act for its sponsor Senator Henry L. Dawes of Massachusetts. This legislation called for the compulsory individual allotment of land to Indians, and essentially broke up the cohesiveness of tribes.

This act did not apply on all reservations, among them the Apache, Navajo, Papago and Hopi. All reservations in Oklahoma, however, were allotted, although it took the 1898 Curtis Act to mandate the allotment of the lands of the "Five Civilized Tribes."

Within this specific Congressional Act alone, the Indian land base was decreased from 140 million acres to approximately 50 million acres.

(November 2, 1921)
Snyder Act authorized funds to be expended for Indians regardless of Indian blood quantum, tribe or residence, so long as it is within the boundaries of the United States.

(1887-1934)
The Allotment Policy Period of Federal-Indian Relations—The Dawes Severalty Act was viewed by those that were pro-Indian as a much needed reform, but before allotment was finally halted, it was seen as only one other means of coercive assimilation and as a failure.

(October 18, 1888)
Amendments to the General Allotment Act

(1889-1891)
The Ghost Dance Religious Movement, which held forth promise to the Indian that he would be released from the bonds of oppression, that the white man would be destroyed, and the old world of the Indian would be restored in all its beauty.

(December 29, 1890)
Massacre at Wounded Knee of the Miniconjou.

(February 28, 1891)
Amendments to the General Allotment Act pertinent to the number of acres of land to be allotted.

(March 3, 1893)
Appropriation Act with Secretary of the Interior authorized to:
". . . prevent the issuing of rations or the furnishing of subsistence either in money or in kind to the head of any Indian family for or on account of any Indian child or children between the ages of eight and 21 years who shall not have attended school during the preceding year in accordance with such regulations.":

(1908)
So-called "Winters Doctrine" in the case of Winters vs. United States decided by the Supreme Court in which the right of Indian water use was defined.

(1924)
The Indian Citizenship Act enacted into law, which extended American citizenship to those Indians who had not become citizens through the allotment process; however, in no way were property rights, tribal or otherwise, to be affected.

(1928)
Lewis Meriam's Report prepared by the Institute for Government Research (now Brookings Institution), Washington, D.C., which surveyed Indian social and economic conditions. This report disclosed federal paternalism and exceptionally poor quality medical and educational services.

(1934)
Enactment of the Indian Reorganization Act, which is also referred to as the Wheeler-Howard Act. This Act provided for tribal self-government, land and resource conservation and development, and other reforms.

The IRA (as it is commonly referred to) did not apply within the states of Oklahoma and Alaska. Special supplements to the IRA had to be enacted in 1936 to accommodate the Indians of Oklahoma and Alaska.

(April 16, 1934)
Johnson-O'Malley Act became effective, which granted contracting authority with the states to the Secretary of the Interior for Indian education, health, social welfare, and agricultural assistance.

(1934 to today)
Reorganization Policy Period of Federal-Indian Relations.

(1936)
Johnson-O'Malley Act amended to its current state. It expanded the contracting authority of the Secretary of the Interior to include schools, colleges, universities, and other appropriate agencies.

(November 15, 1944)
National Congress of American Indians organized in Denver, Colorado, by Indian delegates representing 50 tribes.

(1946)
Indian Claims Commission created to hear, investigate and rule on compensation claims for injustices and wrongs committed by the federal government against American Indians. Only monetary awards based upon the market value of the land when it was taken made to those few victorious tribes.

(1950)
Dillon S. Myer, formerly in charge of Japanese Concentration Camps in the United States, appointed as Commissioner of Indian Affairs. He was responsible for reinstituting pre-Meriam Federal policies such as assimilation, as well as introducing policies of termination and relocation.

(September 23, 1950)
Public Law 81-815, School Facilities Construction Act, authorized federal assistance in public school construction in those schools attended by Indian students.

(September 30, 1950)
Public Law 81-874, The Federally Impacted Areas Act, authorized funds for general operational expenses in those school districts which lost taxes because of the proximity of federal property.

(1952)
Discontinuation of loans for Indian college students, formerly authorized by the 1934 Indian Reorganization Act.

(1952)
Governmental closure of all federal schools located in the four states of Michigan, Wisconsin, Idaho and Washington.

(1953)
Public Law 280 enacted, which transferred to individual states from the federal government jurisdiction on reservations regarding law and order.

(1953)
House Concurrent Resolution 108 adopted, which called for the withdrawal of federal services to Indians, thereby, terminating its trust responsibilities to American Indians.

(1954)
Introduction of ten termination bills in Congress, six of which were passed into law.

(September 18, 1958)
Announcement by Secretary of the Interior Fred Seaton that Indian tribes would be terminated only with their consent, which partially halted the termination policy.

(1961)
Fund for the Republic Report issued, which was critical of the Bureau of Indian Affairs, termination, and the inadequate federal services. It called for Indian involvement and for Bureau of Indian Affairs educational program reorganization.

(1961)
"The Declaration of Indian Purpose" formulated at the Chicago, Illinois, conference of more than 400 American Indians representing 67 tribes.

(1965)
Passage of the Elementary and Secondary Education Act, which provided funds for the improvement of educational programs for the disadvantaged child.

(1968)
Indian Civil Rights Act assuring certain rights against infringement, which are similar to those contained in the Bill of Rights.

(March 6, 1968)
President Lyndon B. Johnson's message on Indian affairs, "The Forgotten American," in which he advocated Indian tribal self-determination and rejected the federal policy of termination.

(1969)
The report "Indian Education: A National Tragedy—A National Challenge," published by the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, United States Senate. (91st Congress, 1st Session)

(1969)
Publication of Our Brother's Keeper: The Indian in White America edited by Edgar S. Cahn, from which the following is an excerpt:

The Indian Affairs Manual, which explains and sets forth the procedures and rules that govern Indians, fills 33 volumes which stack some six feet high . . . There are more than 2,000 regulations; 400 (389) treaties; 5,000 statutes; 2,000 Federal court decisions; and 500 opinions of the Attorney General which state, interpret, apply, or clarify some aspect of Indian.

(1969-1970)
Occupation of Alcatraz Island in the middle of the San Francisco Bay by the Indians of All Tribes.

(December 15, 1970)
Sacred Blue Lake restored to the Taos Pueblos for religious purposes, the 48,000 acres to remain forever in a natural state.

(July 8, 1970)
President Richard M. Nixon's special message on Indian affairs, calling for Indian self-determination and a new House Concurrent Resolution repealing the termination policy contained in HCR 108.

(1971)
Publication of An Even Chance, which disclosed the gross abuse and misuse of federal funds specifically earmarked for Indian children.

(November 3-9, 1972)
Trail of Broken Treaties occupation of the Washington, D.C., Bureau of Indian Affairs building.

(1972)
Indian Education Act (Title IV of Public Law 92-318, Educational Amendments of 1972) enacted to serve the unique educational needs of American Indians.

(1972)
Adoption of the new Montana State Constitution, Article X, Section 1(2), which recognizes the unique and distinct cultures of American Indians, and is dedicated in tis educational goals to preserving their cultural integrity.

(1973)
Indian Studies Law of the State of Montana codified as Sections 75-6129 through 75-6132 of the Revised Codes of Montana, 1947, which requires all public school teaching personnel employed on or in the vicinity of Indian reservations to have a background in American Indian studies by July 1, 1979.

(February 7, 1973-May 8, 1973)
The Wounded Knee Siege, an assertion of sovereignty based upon the 1868 Fort Laramie Treaty.

(December 22, 1973)
Menominee Restoration Act passed, which reversed termination for the Menominee and restored them to federal recognition as a tribe.

(June 8-16, 1974)
First International Treaty Conference meeting at the Standing Rock Sioux Reservation in South Dakota.

(1975)
Public Law 93-638, the Indian Self-Determination and Education Assistance Act mandating maximum Indian community participation in quality educational programs as well as in other federal programs and services.

(January 1977)
Consultative Status in the United Nations granted to the International Indian Treaty Council of the Western Hemisphere.

(August 5, 1977)
Approval by Environmental Protection Agency of Class I air quality standard on the Northern Cheyenne Reservation.

(September 20-23, 1977)
"International NGO Conference on Discrimination Against Indigenous Populations-1977-In the Americas" held at the United Nations in Geneva, Switzerland.

(1978)
Bill to create Indian Community Colleges.

(1988)
P.L. 100-297, a bill to reauthorize the Indian Education Act. It consolidated several Indian education programs. Name was changed from Title IV to Title V.

(1988)
The Bureau of Indian Affairs reorganization process, is still ongoing.

(1989)
Department of Education Secretary commissioned the "Indian Nations At Risk" study.

(1990)
P.L. 100-292 authorized the White House Conference on Indian Education.

(1992)
White House Conference on Indian Education.

NATIVE AMERICAN RESOURCE DIRECTORY

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Santa Claus Comes to the Reservation	Crow
Friends	Blackfeet
A Little Boy's Moment	Blackfeet

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End of Summer	Crow
Pat Learns About Wild Peppermint	Blackfeet
Grandma Rides in the Parade	Crow
The Bob-Tailed Coyote	Northern Cheyenne
Coyote and the Man Who Sits on Top	Salish-Kootenai
The Crow	Assiniboine-Sioux
Teepee, Sun and Time	Crow
Water Story	Crow
Napi and the Bull Berries	Blackfeet

Educational Systems, Inc. The Indian Reading Series and Legends of the Northwest

The Blacktail Dance	Blackfeet
How the Marten Got His Spots	Salish-Kootenai
How the Morning and Evening Star Came to Be	Assiniboine-Sioux
Coyote and Trout	Salish-Kootenai
Inkdomi and the Buffalo	Assiniboine
The Wild Buffalo Ride	Blackfeet
I am a Rock	Crow
Old Man Napi	Blackfeet
The Turtle Went to War	Assiniboine

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Assiniboine Women Making Grease	Assiniboine
How the Summer Season Came	Assiniboine
Little Weasel's Dream	Kootenai
Bear Tepee	NorthernCheyenne
Owl Boy	Sioux
Pet Crow	Sioux
Seeking a Spirit	Kootenai
Moosehide Robe Women	Sioux
Coyote Gets Lovesick	Salish
Napi's Journey	Blackfeet
Owl's Eyes	Kootenai
Coyote and Raven	Salish
Tepee Making	Kootenai
Coyote's Dry Meat Turns to Live Deer	Salish
Warrior People	Blackfeet

Educational Systems, Inc. The Indian Reading Series; Stories and Legends of the Northwest (L-V):

Little Ghost Bull The Story of a Fire Maker	Northern Cheyenne
Ghost Women The Skull Story	Blackfeet
Mary Quennquesue's Love Story	Flathead
The True Story of a Ghost A Young Warrior	Assiniboine-Sioux
Buffalo of the Flatheads	Flathead
Broken Shoulder	Gros Ventre
How the Big Dipper Came and the North Star Came to Be	Assiniboine-Sioux
Duckhead Necklace Indian Love Story	Assiniboine
White Rabbit	Assiniboine-Sioux
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GUIDE TO BOOKS

Selecting Books for and About Native Americans for Young People.

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[Compiled by Peter McDonald, Cornell University.]

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MISCELLANEOUS

MONTANA INDIANS

Montana is the home of approximately 40,000+ people of Indian extraction. The majority of these people reside on one of the seven large Indian reservations while many others live in the major cities of Missoula, Billings, Great Falls, Butte, Helena and Miles City. The Indian population in our state has grown steadily and significantly as the U.S. Census Bureau improves procedures for identification of our Indian citizens. There are about 13,200 Indian students enrolled in public and private schools in Montana with the largest single enrollment in Browning Public Schools (1,425) and the second largest enrollment in the Great Falls Public Schools (890).

Each of the seven Indian reservations in Montana is governed by a group of elected officials called a Tribal Council. The exception to this is on the Crow Reservation where a true democracy or "town meeting" form of government is used to make decisions that affect their tribe. The Tribal Council works in cooperation with the Bureau of Indian Affairs, and local, county and state governments to carry on tribal business.

In addition to having both public and private elementary and secondary schools on or near each reservation, there are Head Start programs and tribal community colleges located there also. These tribal colleges allow a great number of reservation-based people the opportunity to secure quality training or complete two-year degree programs without leaving their home area. As a result, educational training on reservations can begin at age 3 in Head Start and continue two years after high school graduation in the tribal college. Unfortunately, this is not always the case, since the dropout rate of Indian students is still 20-40 percent in many Indian communities. Most students are lost in junior high school or ninth or tenth grades. In terms of educational attainment, Montana Indian people have done tremendously well considering the economic and social problems of some reservation communities. For example, many communities now employ school superintendents, principals, and many teachers and paraprofessionals of Indian descent. Tribal Council members now have college degrees and BIA and tribal employees are very well training. Some reservations employ Indian doctors, nurses, lawyers, engineers, social workers, and other high-skill professionals.

During the past two legislative sessions, Montana has been fortunate to have three Indian legislators. These three people have been very successful in promoting legislation designed to develop a better working relationship between Indian tribes and state government. In addition, the governor's office employs a Coordinator of Indian Affairs whose job it is to work cooperatively between Indian tribes and all state agencies. This ensures that Indian people have a spokesperson or liaison in state programs and activities that affect them.

Economically, Indian tribes have made tremendous strides in order to improve the financial conditions of each reservation. Major employers on all reservations are the local tribe, the Bureau of Indian Affairs, and local school districts. Although these provide employment for a great number of Indian people, the unemployment rate is still staggering—running anywhere from 50-80 percent. To deal with this, tribes have sought economic development through industry and several reservations now operate industrial plants. The Blackfeet tribe operates a pencil factory which makes several types of pens, pencils and markers, while the Assiniboine and Sioux tribes operate A & S Industries, which produces medical kits and camouflage netting. In addition to this, other tribes have used natural resources like water, timber, coal, oil and land to stimulate the economy of their reservations.

To obtain more information about the Montana Indian tribes, their reservations, cultural ceremonies, pow-wows, schools, etc., please feel free to write directly to the following addresses:

Crow Tribe
Tribal Headquarters
PO Box 159
Crow Agency, MT 59034

Salish Kootenai Tribes
Tribal Headquarters
PO Box 278
Pablo, MT 59855

Northern Cheyenne Tribe
PO Box 128
Lame Deer, MT 49043

Chippewa Cree Tribe
Rocky Boy Route #544
Box Elder, MT 59521

Blackfeet Tribe
Tribal Headquarters
PO Box 850
Browning, MT 59417

Ft. Belknap Community Council
PO Box 249
Harlem, MT 59526

Assiniboine & Sioux Tribes
Ft. Peck Agency
PO Box 1027
Poplar, MT 59255

Billings Area Agency Superintendents and Tribal Chairmen/Presidents Montana/Wyoming Reservations

John Nicholas, Acting Superintendent
Bureau of Indian Affairs
Blackfeet Agency
Box 880
Browning, Montana 59417
(406) 338-7544

John Pereau, Superintendent
Bureau of Indian Affairs
Crow Agency
Crow Agency, Montana 59022
(406) 638-2672

Reeder Eagar, Acting Superintendent
Bureau of Indian Affairs
Fort Belknap Agency
PO Box 98
Harlem, Montana 59526
(406) 353-2901 x 23

Wyman Babby, Superintendent
Bureau of Indian Affairs
Fort Peck Agency
PO Box 637
Poplar, Montana 59255
(406) 768-5312

Kenneth Davis, Superintendent
Bureau of Indian Affairs
Northern Cheyenne Agency
Lake Deer, Montana 59043
(406) 477-8242 Comm.
329-8200 FTS

Duane Bird Bear, Superintendent
Bureau of Indian Affairs
Rocky Boy's Agency
Box Elder, Montana 59521
(406) 395-4476

Dave Allison, Superintendent
Bureau of Indian Affairs
Wind River Agency
Fort Washakie, Wyoming 82514
(307) 332-7810 Comm.
329-9622 FTS

Earl Old Person, Chairman
Blackfeet Tribal Business Council
PO Box 850
Browning, Montana 59417
(406) 338-7521

Clara Nomee, Madame Chairman
Crow Tribal Council
PO Box 159
Crow Agency, Montana 59022
(406) 638-2601

William T. Main, President
Gros Ventre & Assiniboine Tribes
Fort Belknap Community Council
PO Box 249
Harlem, Montana 59526
(406) 353-2205

Caleb Shields, Chairman
Assiniboine & Sioux Tribes
Fort Peck Tribal Executive Board
PO Box 1027
Poplar, Montana 59255
(406) 768-5155

Edwin Dahle, President
Northern Cheyenne Tribal Council
PO Box 128
Lame Deer, Montana 59043
(406) 477-8283

Rocky Stump, Sr., Chairman
Chippewa Cree Business Committee
Rocky Boy Route
PO Box 544
Box Elder, Montana 59521
(406) 395-4282

Burton Hutchinson, Sr., Chairman
Arapahoe Business Council
PO Box 217
Fort Washakie, Wyoming 82514
(307) 332-6120

Alfred Ward, Chairman
Shoshone Business Council
PO Box 217
Fort Washakie, Wyoming 82514
(307) 332-3532

HOME, LIFE AND SCHOOL

Teachers look at me and say,
"Well, it's hard for her being the only Indian
student here."
Yes, it's hard being a student . . .
Sitting in these hard-backed chairs,
Looking at pictures of the so-called American Indian,
Dressed in feathers, living "savagely" in the wilderness . . .
Being Indian is never hard . . .
Living in a world where you can wake up in the fragrance of the evergreen,
Having beavers as neighbors who work together,
Looking at the sky and not having to see high-speed planes
roaring by.
But instead,
A majestic eagle in flight.
Yes, it's hard being a student.
Being an Indian comes easy.

—Susan Fowler,
Chippewa
Grade 11
Glandreau Indian School